GESTVS EUCHARISTICVS
OR
A Discourse concerning the
GESTVRE
At the receiving of the *Holy*
EUCHARIST
OR
SACRAMENT
Of The
Lords Supper

by GEORGE ASHWELL B. D.
Rector of Hanwell.

Cor. 11. 29. —μὴ διακρίνων τὸ σῶμα τοῦ κυρίου.
S. Aug. in Psal. 98. — *Nemo Panem illum manducat, nisi prius adoraverit.*

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To the

RIGHT WORSHIPFULL

His Worthily Honoured Patron,

Sr ANTHONY COPE

of *HANWELL, BARONET.*

Worthy Sir,

THE *unhappy Contentions, which have now broken the* Church *into so many* Factions, *began first about* Ceremonies. *A slight quarrel in outward Appearance.* t *the* Apostle *hath told us*, that a little e kindleth a great quantity of Fuell.

Jam. 3. 5. *And this Age hath found it too true. The same Spirit of Disobedience, which began at these dry leaves, or* Chips of Discipline, *as they seemed unto most at the first, invading by Degrees the solide Timber, and setting the whole wood in a flame. Great Differences have arose about these small matters. And we have at length almost lost the* Substance of Religion, *through our eager and unseasonable contending about the* Circumstantialls. *The* Non-Conformists *indeed, with much confidence and Clamour, lay the Blame of these Divisions upon the Rigour of their* Superiours, *in requiring an exact obedience to the* Ceremonies, *and pressing too hard upon tender Consciences. I could heartily wish, that some of Them who pretend so much to this Tenderness, and are so sensible of the least Burden bound by the Hand of* Authority, *had Consciences of a more even Temper, and a more constant Size. But it is strange to me, to see them contract and dilate their Consciences at pleasure;*

accom-

according to the Difference of Objects, (*like the* Pharisees *of old, who* strained at Gnats, and swallowed Camels) *at the same time scrupling at small* Duties, *and swallowing down great* Sins; *and making disobedience to* Mans *lawes, one of the best Characters of* Gods *Servants, as if the fifth Commandement were abrogated among the* Jewish Ceremonies; *and* Christian liberty *consisted in opposing Those whom* Christ *hath set over us. Would to* God *they would at length lay aside their Prejudices and Passions, and shew themselves as zealous for the Peace of the* Church, *as they have been for maintaining of* Parties. *Which I hope they will do, when they consider seriously with themselves,*

First, *that the smaller the Ceremony is, which they contend about, in opposition to lawfull* Authority, *the Disobedience is the greater, because in a matter of so easy Performance; and consequently, the Schisme is more Groundlesse, and the offender more Guilty.*

Secondly, *that these unhappy Con-*

tentions among the Guides *of Religion, whether True or pretended ones, have already produced most sad effects among the* People; *and whilst some have been misled into the grossest errours, and others have thought themselves the onely* Christians, *by confederating in a* Schisme: *some, distracted amongst the multiplicity of opinions, and walking uncertainly after contrary calls; others amazed, and at a stand; and too many, willing to perswade themselves, that Religion it selfe is scarce worth the seeking, or contending for.*

Thirdly, *that the experience of the late years hath sufficiently taught us there's no hope of unity in the* Church *without Uniformity in the Service of* God, *and the Rituals of our Religion. Severall* Churches *indeed, who are Independent of each other, (as the States are wherein they are seated, being ruled by different Lawes and Governours) have, and may vary in Ceremonies without breach of Peace. But to suffer every private Person to follow*

wn fancy in matters of Religion, or the Dictates of some idolized Teacher, *whom hath chosen for his spiritnall Guide, opposition to the Government of the* Church *and* State, *wherein he lives, the ready way to bring in an Infinity of Schismes, and confound all.*

A small Gap, or two, in a Hedge ems inconsiderable at first; and the in, tender Rind of an Apple seems as considerable a Fence to the Fruit which incloseth: yet frequent experience in- ructeth us, that the neglect of the one th made way, both for the Cattle within stray forth, and loose Themselves, and rish in their wandrings; and for stran- r Cattle, to breake in, and devoure Field. And the paring away of some all Portion of the other, hath caused whole Fruit, first to discolour, and n to putrify. Such an Hedge, such Rinde, is the Order and Discipline of Church, *which consists in* Ceremo- s, *and* externall observances; *the t breach wherein, though not con- rable at the first making, yet waxeth*

larger

larger by insensible Degrees, and at length eats out the very Substance of Religion; as the late Times have evidenced to our Smart and Shame.

Now to close up these Differences in the matter of Ceremonies, *which first occasioned them, I humbly conceive it the most faire and rationall way (seeing that holy* Scripture *saith little, or nothing of Them in particular*) *to make an impartiall search into the Records of* Antiquity, *and the Judgement of those neighbouring* Churches *of ours in the* West, *which generally passe amongst us under the Title of* Protestant, *or* Reformed. *For none of the contending parties, who pretend to any* Christian *Modesty or Ingenuity, will, I presume, disavow either of These, to both which they make an open claime. Seeing They pretend all to follow primitive patterns, and the example of those* Neighbour Churches *which have purged themselves from the Superstitions, and Corruptions of the* Church *of* Rome. *Yea they frequently make the pretended* Conformity *to*

These

These, a specious plea for their own Non-Conformity *to the Lawes and Orders of their* Mother Church. *Now it is the Desigme of this small Treatise, to demonstrate the Consonancy of the* Church *of* Englands *Judgement and Practice unto Both these, in the Gesture of* kneeling *at the Holy* Eucharist. *A Gesture which hath been much scrupled at by some, and absolutely cryed down by others, as Superstitious, if not Idolatrous; as quite contrary to the nature of the Sacramentall Supper, which it attends, and to the Practice of our Saviour, and his Apostles at the first institution. Upon what Grounds these Clamours have been raised, whether true or mistaken, let the indifferent* Reader *Judge, upon the Survey of these Papers; wherein I have taken some Paines, to track the foot-steps of the* Churches *Practice in all Ages and Places, as farre as the light of* History, *and my slender Reading could discover. Withall, I have endeavoured, to cleare the Mistakes of Those, who have so eagerly set themselves*

ſelves againſt kneeling, *whilſt they pleaded for* ſitting *at the receiving of this* Sacrament.

And I have made choice of This, among ſome other Ceremonies that are queſtioned, becauſe it is of a more generall Concernment. The Surplice, *and* Croſſe *in* Baptiſme, *with ſome others that are ſtumbled at, concerne the* Clergy *alone, who are injoyned to uſe them in their Miniſtry. But as for* kneeling *at the* Sacrament, *it concernes all alike, the* People *as well as the* Prieſt, *who are Both commanded to uſe it, and in caſe of* Non-Conformity *debar themſelves of the many and great Advantages of ſo* Bleſſed *a* Sacrament, *and ſo exclude themſelves from the* Communion *of the* Church, *in the higheſt Myſtery of our Religion. Now if this ſmall* Diſcourſe *prove ſo happy, through* Gods Bleſſing, *to ſcatter the Prejudices of ſome, and confirme the waverings of others, and ſo become a meanes of contributing ought towards the Peace of the* Church, *I have my much wiſht*

for

for ends; and shall have just cause of joyning my Thanks *and* Prayses, *with Theirs who receive any Benefit thereby, unto the great God of* Truth *and* Peace.

As to the choice of the Person, *to whose Protection I have made bold to recommend so inconsiderable a Treatise; the very Title in the Front of this Epistle will, I hope, either defend or excuse me to the World, though the Discourse it selfe be unworthy of his Acceptance. For the very name of* Patron *is a sufficient Evidence of my Obligations, and may justly claime whatsoever I can do in this kind, as a Testimoniall of my Gratitude; which I must shew as I can, when I cannot as I would. And your Nobleness, I well know, looketh not so much at the Greatness of the Gift, as the good will of the* Giver. *Who, if God please to grant him life and leisure answerable to his Desires, will be ready to second this with some farther proofs of his observance. But this is not all. Your known zeale for maintaining the good Orders*

of

of the Church, *with your exemplary Reverence at the publick Service, and particularly, at this holy* Sacrament; *besides that Influence which your Suffrage and Authority had, in reviving the Ancient Law for the Gesture of* kneeling *thereat, might justly challenge this Dedication at my hands, though I had no other Reason or Relation.*

I have nothing more to adde, but what I am bound upon all good occasions to remember; my hearty prayers for a Blessing upon Your Selfe, *your* Noble Lady, *and all the* Branches *of your* Ancient Family. *And more especially, at this Present, that* God *would so prosper your Counsels and endeavours for the* Publick Peace, *as we may once more* Worship God in the beauty of Holiness, *glorifying* Him *with one* Minde *and one* Mouth, *and serving* Him *with that* Edification, *that* Order *and* Decency, *which he hath commended unto us by the great* Apostle *of the* Gentiles; *that so you may prove an eminent Instrument of Glorifying* God *in this world, and as eminent an Object*

of

of his Glorification in the world to come. Which is the Cordiall and Constant Prayer of,

Worthy Sir,

Your much obliged,

and Faithfull Servant

to Command,

GEORGE ASHWELL.

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GESTUS EUCHARISTICUS.

A DISCOURSE

Concerning the Gesture at the receiving of the Holy Eucharist *or* Sacrament *of the* Lords Supper.

WHat *Gesture* our Blessed *Saviour* and his *Apostles* used at the Institution and first Celebration of the Holy *Eucharist*, is not expresly mentioned in the Go-
l. That which they used at the eating of
e *Passover*, is set down, and exprest by
o words, which are promiscuously used
the *Evangelists* to signifie the same

Gesture, *viz.* sometimes by *ἀνακείσθαι*, and sometimes by *ἀναπεσεῖν*. By *ἀνακείσθαι*, *Matt.* 26. 20. *Mark* 14. 18. *Jo.* 13. 23. By *ἀναπεσεῖν*, *Luke* 22. 14. *Jo.* 13. 12. Both which words our last English Translation commonly rendreth, *Sitting down* [at the Table] answerably to the Gesture now in use amongst us, but the words properly signifie, *Discumbere vel Jacere*, *to lie down*, in a leaning posture on certain low Couches, such as were then in use (hence called *Lectuli cænatorii*, or *discubitorii*) the principal Guest at the head of the Couch; the Second, a little lower and behind him, laying his Head in the Bosome of the first, and so successively, as many as the Couch would conveniently hold. That this was the posture of our *Saviour* and his *Apostles*, at the eating of the Passover, will appear not only by the proper signification of the words, and the known Custom of the *Jews* in that age, but by a Passage recorded by St. *John*, touching our *Saviour* and himself, *John* 13. 23. *There was one of his Disciples whom Jesus loved, ἀνακείμενος ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, who lay on the Bosom of Jesus.* Compared with *Jo.* 21. 20. Where we read that *Peter* turning about, saw the Disciple whom *Jesus* loved

follow

llowing, ὃς καὶ ἀνέπεσεν ἐν τῷ δείπνῳ ἐπὶ τοῦ στῆθος αὐτοῦ, *who also leaned on his Breast* *Supper*; yea, the *Jews* had been so long cu'tomed to this Gesture before our *Savi-rs* time, that when some Thousands of em were to be miraculously fed by him, ith a few loaves and fishes, though they ere then in the open fields, yet they readily plied themselves to the same Posture, when on our *Saviours* command, they were di-ributed into several Companies, consi-ng of equal numbers, to partake of that od wherewith he purposed to satisfie them . Ἐπέταξεν αὐτοῖς ἀνακλῖναι πάντας, *He mmanded his Disciples, as accumbere face-ns, to make them all lye or leane down upon e Grass.* Then it follows, καὶ ἀνέπεσον ρασιαὶ, πρασιαὶ, *They lay*, or *leaned down ranks, by Hundreds, and by Fifties. Mark* 39,40.

Now, this Table-Gesture the *Jews* had rned of the *Greeks* and *Romans*, who for any years had lorded it over them, and ught them this among other Customs. To y nothing of the *Persians*, under whose ominion they had lived for many years fore, upon their Return from the *Babylo-sh* Captivity, for they also used the same

Posture at their Feasts and Banquets, as we read, *Esth.* 1. 5, 6. Where in the description of the Royal Feast which King *Ahasuerus* made the Citizens of *Shushan*, in the Court of the Palace Garden; among other particulars, whereby the magnificence of the Feast is set forth, we find mentioned Beds of Gold and Silver. And at the Banquet wherewith Queen *Esther* entertained the King and his great Favorite *Haman*, we find him supplicating for his life to the Queen, lying prostrate on his face, upon the Banquetting Bed, whereon she reposed, *Esther* 7. 7, 8.

But if any desire to see more touching the use of this Table-Gesture, among the *Jews*, they may please to consult the following passages in the History of the Gospel. For *ἀναπίπτειν*. See *Mat.* 9, 10. *and* 22. 10. *and* 26. 7. *Luke* 7. 37. *and* 22. 27. *and Jo.* 6. 11. For *ἀναπεσεῖν*. See *Mat.* 15. 35. *Luke* 11. 37. *and Chap.* 14. 10. *and* 17. 7. *John* 6. 10. *and* 21. 20.

It is probable indeed, that our *Saviour* and his *Apostles* used the same Gesture at the Celebration of the *Eucharist*, which they had used at the eating of the *Passover*. First because we read that this Sacrament was

was instituted at the Close of the Feast, before the food was quite taken away from the Table, *viz.* at the end of the last Course. So St. *Matthew* tells us *as they were eating*, Jesus *took Bread, and blessed it*, &c. St *Mark* saith the same, *Chap.* 14. 22. with whom we may compare St. *Luke*, *Chap.* 22. 15, 19. Secondly, because the Evangelist St. *John* tels us of himself, *that he leaned on the Bosome of Jesus*, a little before *Judas* went out. *John* 13. 23. with chap. 21. 20, 24. Now, that *Judas* before he went out to betray his *Master*, received the *Sacrament* with the rest of the *Apostles*, is not only the Judgment of the *Church* of *England* (expreſt in the Exhortation before the *Communion*) but the general opinion also of the ancient *Fathers*; Both grounding their Judgment, as I suppose on those words of St. *Luke*. *Ch.* 22. 19, 20, 21. Where the *Evangelist* tells us, that after our Blessed *Saviour* had delivered the Sacrament in both kinds to his *Apostles*, he added these words, *Behold, the hand of him that betrayeth me, is with me on the Table.*

Probable I say, not certain, because St. *Luke* and St. *Paul* both tell us that this *Sacrament* was instituted after *Supper*. The

Evangelist informing us, that our *Saviour* took the *Sacramental Cup*, μετὰ τὸ δειπνῆσαι, *after Supper*; which circumstance the *Apostle* also thought fit to remember us of, where he particularly relates the order and manner of the Institution, *viz.* 1 *Cor.* 11. 25. And St. *John* tells us, that Supper being ended, our *Saviour* arose from the Table, and washed his *Disciples* feet, and afterwards set himself down again. So that, for ought is expreſt to the contrary, he might possibly vary his Posture, and his *Disciples* with him, when he celebrated that *Gospel-mystery*, which he then instituted, in the room of the *Jewish Passover*, especially when the Text saith, that he began the Celebration thereof with a new Benediction; which clearly appears by comparing, *Mat.* 26. 26, 27, 28. with *Luke* 22. 17. 20.

Thus the Scripture leaveth us somewhat in the dark, as touching the Gesture which our *Saviour* and his *Apostles* used at the first Institution; which doubtless it would never have done, if the Gesture then used had been obliging to posterity; whereas we find not there mentioned so much as a certain pattern to imitate, much less any Precept to bind us unto Obedience. Now, in such a

case

case as this, I know no better rule to guide our Practice by, then the examples of the *Primitive Church*, which in all reason should best know what the *Apostles* both did and taught, and therefore is to be looked upon, as the best keeper and witness of what they left us, as the most faithful Depositary of their Principles, and the most authentick Directress of our Practice. Now, if we please to consult the most ancient Records of those early Times, this we shall find.

First, The *Council* of *Laodicea* (which was somwhat ancienter then that of *Nice*, and whose *Canons* were afterwards received into the *Code* of the Church Universal) absolutely forbiddeth the posture of lying on Couches in the *Church*, at the Celebration of the *Lords Supper*, or the feasts of Charity which accompanied it.

The words of the Twenty eighth *Canon* of that *Council*, are these, Ὅτι δεῖ ἐν τοῖς Κυριακαῖς, ἢ ἐν ταῖς Ἐκκλησίαις, τὰς ἀγαπὰς τὰς ἀγάπας ποιεῖν, ἢ ἐν τῷ οἴκῳ τοῦ θεοῦ ἐσθίειν, ἢ ἀνάκλιτα στρωννύειν; that is, *The Feasts of Charity are not to be kept in the Lords house, or in the Church, neither may ye eat, or make Couches in the House of God.* The same Gesture was after afterwards forbidden to be

used, in the very same words, by a great Council of *Greek Bishops* assembled in *Trullo*, and that under the pain of Excommunication, *viz. Can.* 74. Both Councils, as I suppose, either conceiving this Gesture not reverent enough for so venerable a Mystery, or (at least) much subject to abuse, which I the rather think, because I find some such like abuse crept into the Church of *Corinth* in those early days, which the *Apostle* also sharply taxeth, 1 *Cor.* 11. 22. 29. *Have ye not houses to eat and to drink in? Or despise ye the Church of God? he that eateth and drinketh unworthily, eateth and drinketh Damnation to himself, not discerning the Lords Body.* Where he blames them for using the same freedom, and bold carriage at the *Lords Table*, and the Feasts of Charity, which waited on it, as at their own ordinary meals, thereby making no difference between their Corporal and their Spiritual Repast; for which cause these *Agapæ* or *Feasts of Charity*, were afterwards left off, when the Abuse began to spread so far, as universally to prevail.

Secondly, for *Sitting*, this Gesture which our *Non-Conformists* so much contend for, as the most proper for the Holy *Communion*; it

it was so far from being appropriated thereto of old, that (upon the best search I could make) I have not found it used at all in *Divine Service*, except at the reading of the *Lessons*, and the hearing of the *Sermon*. For *Justine* Martyr implies that during this part of the *Service*, the *People* sate; when he thus informs us concerning the *Christian* Assemblies of his time (such at least, wherewith he was acquainted.) After the reading of the *Lessons*, and the Exhortatory *Sermon* of the Προεστὼς, or *Bishop*, ἀναστάντες κοινῇ πάντες, ἡ ἐυχὰς ποιώμεθα, that is, *we rise up altogether, and send up our Prayers*, Apol. 2. But whether or no this was permitted to the *People* in all places, I much question: partly, because *Optatus* tells us, *Populus in Ecclesiâ sedendi licentiam non habet*, that is, *the People is not licensed to sit in the Church*; partly, because in most, if not all the *Eastern Churches* at this day, the *People* have no seats at all allowed them in the *Church*, as I shall shew anon. However, this is clear enough, that after the first *Service* was ended, the *Catechumens*, and some others dismist, and the office of the *Communion* begun, the *People* never sate, no not so much as in the *Intervals* of that *Service*. For first, the same

same *Justin* Martyr, in the place alledged, makes not the least mention of any return to *Sitting*, after they once arose upon the ending of the *Sermon*. Secondly, St. *Austin* implies that after the Beginning of the *Communion* Service, they constantly used a Gesture of Adoration (which sure no sober man can think to be sitting) until the whole was ended; worshipping *God* without any Interruption, in *Prayers*, *Supplications*, *Intercessions*, and *Thanksgivings*, partaking of the Holy *Supper*, offering and devoting themselves to *God*; So he, *Epist.* 59. *ad qu.* 5. And long before him, His Country-man *Tertullian* speaks more home and particularly to this purpose. *De Orat. c.* 12. Where he reprehends the irregular carriage of some in his *Church*, who sate after part of those *Prayers* were ended. *Vel propterea in nobis reprehendi meretur, quod apud Idola celebratur. Eo apponitur irreverentiæ crimen, etiam ipsis nationibus, siquid saperent, intelligendum. Siquidem irreverens est assidere sub conspectu, contraq; conspectum ejus quem cum maximè revereris ac venereris. Quanto magis sub conspectu Dei vivi; Angelo adhuc Orationis astante, factum istud irreligiosissimum est; nisi exprobramus Deo, quod nos Oratio fatigaverit?*

fatigaverit? That is, "The Gesture of sit-
"ting after Prayers, therefore deserves to be
"reproved, because it is used in the Idol-
"Temples. Add hereunto the Sin of Irre-
"verence, which the very Heathen, if they
"were wise, would take notice of: for it is
"irreverent to sit in his presence whom
"Thou dost highly honour and regard.
"How much more irreligious is this Ge-
"sture, in the sight of the Living God, the
"Angel of Prayer yet standing by, unless we
"think fit to upbraid God, that our Pray-
"ers have tired us? Where, in his men-
tioning the *Angel of Prayer* to stand by, he
seems to allude to that Passage in St. *Luke*,
chap. 1. 11. where we read, that the *Angel*
Gabriel appeared to *Zachary* the *Priest* (as
he was officiating in the Temple) standing
on the Right side of the Altar of Incense;
or else, to that Vision of Saint *John*, *Rev.*
8. 3, 4. Wherein he is said to have seen
an *Angel* standing at the *Altar*, having a
golden Censer, to whom there was much In-
cense given, that he should offer it with the
Prayers of all *Saints*.

Thirdly, as to the Gesture of *Standing*,
there is more to be said for it; for there
be clear Testimonies of *Antiquity*, that this
was

was the received Gesture at *Divine Service* for many Ages; especially, on the *Lords Day*, and some other *Solemn Feasts* then celebrated.

But whereas some great Champions of the *Non-Conformists* have confidently affirmed, that there was no *Kneeling* at all, but *Standing* only used in the *Church*, from the year 150 to the year 1220. when the Decree of *P. Honorius* first came forth, as it makes little for them, could it be proved, so will they be found also not a little mistaken in the Thing it self, which they so confidently assert. First, if it could be made appear, it makes against all those who sit at the *Communion*, or at any other part of the Publick *Service*. But secondly, upon better Examination, we shall find this Gesture of *Standing* not so generally used, as they would bear us in hand; whether we regard the parts of *Divine Service*, or the times and places in which it was performed. St. *Austin* I am sure, who is one of their prime Witnesses, durst not be so confident, but modestly tells us, *ut autem stantes in illis diebus, & omnibus Dominicis oremus, utrum ubique servetur, ignoro*. That is, "Whether "this Custom of Standing [between Easter

" ſter and *Whitſontide*] and on every Lords " Day, be every where obſerved, I cannot " tell. *Epiſt.* 119. *c.* 17.

I ſhall endeavour therefore to lay down the Truth in this particular, as near as I can, out of the beſt *Authors* I have met with; and then I ſhall ſhew how this ancient Cuſtom of Standing at *Divine Service* doth by no means prejudice the practice of our Church at this day, which is, to kneel at the receiving of the Communion. My Propoſitions ſhall be four.

PROP. I. The Primitive Church uſed *Standing* at *Divine Service*, on the *Lords Day*, and ſome others, eſpecially, between *Eaſter* and *Whitſontide*, which practice was afterwards confirmed and commanded by the firſt *General Council* held at *Nice*; the Twentieth Canon whereof runs thus, Ἐπειδή τινες ἴσασιν ἐν τῇ Κυριακῇ γόνυ κλίνοντας, καὶ ἐν ταῖς τῆς πεντηκοστῆς ἡμέραις, ὅπως οὖν πάντα ἐν πάσῃ παροικίᾳ ὁμοιόμορφα σώζηται, δοκεῖ τῇ ἁγίᾳ Συνόδῳ τὰς εὐχὰς ἀνατείνειν τῷ θεῷ. That is, " Becauſe there be ſome who " kneel on the Lords Day, and in the days " between *Eaſter* and *Whitſontide*, that all " things may be alike obſerved in every " Dioceſs,

"Diocess, it seemed good to the Holy Sy-
"nod, that all should make their Prayers
"unto God standing. Now, this *Canon* of
the *Nicene Fathers* enjoyned this Gesture
universally, for Uniformity sake, or revi-
ved it where it had been before laid down;
but that it was long before observed, will
appear by the Testimony of *Tertullian*, *De
Cor. Mil. cap.* 3. *Die Dominico jejunium nefas
ducimus, vel de geniculis adorare. Eadem
immunitate à die Paschæ in Pentecosten usque
gaudemus*, that is, "We count it unlawful
"to fast on the Lords Day, or to worship
"kneeling; we enjoy the same freedom
"from *Easter* till *Whitsontide*.

Notwithstanding, that *Advocate* of *Non-
conformitie* is much mistaken, who under-
standeth [*Statio*] in *Tertullian*, of *Publick
Prayer*; and supposeth, that the *Lords
Days* were call'd, *Dies Stationum*, from the
Posture of *Standing*, then used in *Divine
Service*; Whereas it is clear by several Pas-
sages in his Writings, that by [*Dies Statio-
num*] he means, Set and Solemn Days of
Fasting, wherein *Divine Service* was drawn
out to an extraordinary length. The Simi-
litude being taken from the *Stationes Mili-
tares*, *The standing of Soldiers on the Watch*
o

or *Guard*, when the *Enemy* was at hand, and ready to assault them. The reason was, because when they kept those *Stations* or *Watches*, they fasted all the while. *Si Statio de Militari exemplo nomen accipit (nam & militia Dei sumus) utique nulla lætitia, sive tristitia obveniens castris, stationes militum rescindit. Nam lætitia libentius, tristitia solicitius administrabit disciplinam. Tert.* de *Orat. cap.* 14. that is, "If our Christian "Stations [or Fasts] take their name from "the Army-Pattern (for we are Gods Mili-"tia) sure neither joyful nor sad Accidents "which befall the Camp, take the Soldiers "off from their constant Watches, for Mi-"litary Discipline is observed more chear-"fully by the joyful, more carefully by the "sad. A little before, he hath these words concerning the same Subject. *Similiter de Stationum diebus, non putant plerique Sacrificiorum orationibus interveniendum, quod Statio solvenda sit accepto corpore Domini. Ergo devotum Deo obsequium Eucharistia resolvit, an magis Deo obligat? Nonne solennior erit Statio tua, si & ad aram Dei steteris? accepto corpore Domini, & reservato, utrumque salvum est, & participatio Sacrificii, & executio officii*; that is, "Likewise "touching

" touching our publick fasting Days [or Sta-
" tions] many think it not then fitting to
" communicate in the Service of the Holy
" Eucharist, because their Fast must end
" when they have taken the Lords Body.
" But doth the Eucharist dissolve the Duty
" and Devotion, or the stronglier obliege us
" to perform it, unto God? Will not thy
" Fast [or Station] be the more Solemn, if
" thou stand also at Gods Altar? If thou
" take the Lords Body, and reserve it, both
" Duties are preserved inviolate, as well the
" partaking of the Sacrifice, as the perform-
" ing of the Service? Also, *De Cor. Mil.*
cap. 11. *Jam, & Stationes, aut alii magi*
faciet, quam Christo? aut & die Dominico,
quando nec Christo? that is, " Will the
" Christian Souldier keep his Fasts and
" Watches to any other, rather then to
" Christ? Or on the Lords Day, when none
" are kept unto Christ? For he had told us
at the Third Chapter before, *Die Dominico*
jejunium nefas ducimus; On the Lords Day
we judge it unlawful to fast. Besides, in his
Tract *de Jejunio*, he mentions, *Quarta sex-*
taque feria Stationes; that is, *the Fasts [or*
Stations] of Wednesday and Friday, which
are generally known to have been of old ob-
served

ſerved for *Faſting Days*, throughout the *Chriſtian Churches*.

But however he be miſtaken in this Particular, by a miſ-interpreting of [*Dies Stationum*] in *Tertullian*, for the *Lords Days*, yet the Thing it ſelf, That Chriſtians ſtood at Prayers on thoſe days, is witneſſed by the concurrent Teſtimonies of Saint *Cyprian*, *Jerome*, *Chryſoſtome*, and *Auguſtine*, for the *Elder Times*; by *Venerable Bede*, and his Schollar *Alcuinus*, for the *Middle Age*; yea as low as *Anſelme* and *Hugo de S. Vict.* which laſt flouriſhed near the middle of the Twelfth *Century*. The ſame is witneſt alſo by three of the *Councils*; *viz.* by the Sixth *Council* of *Carthage*, held there by 217 *Biſhops*. *An. Dom.* 419. *Can.* 20. By the great *Council* of *Eaſtern Biſhops* aſſembled in *Trullo* a large room of the *Emperors* Palace ſo called at *Conſtantinople*. *Can.* 90. It was held in the year 680. And laſtly, by a *Council* of *Weſtern Biſhops*, aſſembled at *Turone*, by the command of *Charles* the Great. *An. Dom.* 813. *Can.* 37. I think it not material to ſet down all their words. It will be ſufficient to tranſcribe the words of this laſt *Council*, and the laſt *Doctor* named, whereby it will appear that this cuſtom continued very long,

even in these *Western* parts. The Thirty seventh *Canon* of the *Council* of *Turone* begins thus: *Sciendum est, quòd exceptis diebus Dominicis, & illis Festivitatibus, quibus & universalis Ecclesia, ob recordationem Dominicæ Resurrectionis, solet stando orare*, &c. that is, "You are to know, that excepting the "Lords Days, and those Festivals on which "the Universal Church, in memory of our "Lords Resurrection, is wont to pray stand-"ing, *&c.* And *Hugo de S. Victi.* observes, that the *People stood* at Prayer, untill the Collect, *Domine Deus Pater, qui nos ad principium* &c. that is, *O Lord, our Heavenly Father, which hast safely brought us to the Beginning of this Day* &c. Which is the last *Collect*, at *Morning Prayer*, in our *English Liturgy*, at the first *Service*. Between which, and the *Second* or *Communion Service*, the *People* went forth of the *Church*, as he there tells us, *His finitis, omnes exeunt*; that is, *These Prayers being ended, all depart*. Now, of these *Prayers* at the first *Service*, he further saith, *Et hæc omnia in* Dominicis, *& cæteris festivis diebus stando dicuntur, propter memoriam* Dominicæ *Resurrectionis, cum quo omnes Sancti spe consurrexerunt*; that is, "All "these Prayers are said standing, upon the "Lords

" Lords Days, and some other Festivals, in " memory of our Lords Resurrection, with " whom all the Saints are risen in hope.

When, and upon what Reasons, this *Gesture* came afterwards to be left off in these *Western Parts*, I cannot as yet learn. Whether it were changed into *kneeling*, as the more humble and reverend Gesture; or that *kneeling* was taken up in opposition to the *Greek Church* (wherewith this of the *West* was then at variance) which used standing in *Divine Service*, and yet useth it: or, because the Ground and Motive thereof ceasing in time (*viz.* The testifying of our *Saviours Resurrection* to the Infidels) and becoming every day less pressing, as the World came more and more in to the Faith of *Christ*, the Gesture of *standing*, which dependeth thereon, vanished by Degrees, and was alter'd into that of *kneeling*; I cannot determine; but shall leave it unto those who have read more, and can judge better.

changed

I shall add only three Testimonies, which the *Adversaries* to *kneeling* at the *Communion* urge in favour of their *Non-Conformity*, and then examine briefly what strength there lies in each of them. The first is taken

out of *Justine Martyr*, in the place forecited at the latter end of his second *Apology* where, describing the manner and method of *Divine Service* at the publick Assemblies he tells us, that after the *Sermon* was ended Ἔπειτα ἀνιστάμεθα κοινῇ πάντες, &c. *The people rose up altogether, and sent up their Prayers unto God, which when they were finished Bread and Wine (with water) were brought or offer'd. Then the Bishop in like manner sendeth up Prayers and Thanksgivings* ὅση δύναμις αὐτῷ, *with his utmost devotion the People joyfully attesting their consent, saying,* Amen. *Then distribution is made every one of the Elements so consecrated, blest &c.* In which words say they, there is not the least mention of any alteration of the *peoples Gesture* to *kneeling*, after they once *rose* up, upon the ending of the *Sermon*. To which I answer: First, This is but a Negative Argument, and proves nothing. No change of *Gesture* is here mention'd, therefore none there was. Secondly, as there is no mention of changing their *Gesture* into *kneeling*, so (much less) of any change there of into *sitting*, which is now so eagerly contended for; for we use to rise from our seats, that we may *kneel* to *Prayers*, but not

ver to ſit at them. Thirdly, I ſhall prove anon by ſufficient Witneſſes, that the *People* fell down or kneeled at ſome part of the *Communion Service*, and uſed a *Geſture* of *Adoration*, in the *Act* of *Receiving*.

The ſecond *Teſtimony*, is that of *Dionyſius Alex. in Euſeb. Eccleſ. Hiſt. lib. 7. cap. 9.* Where writing to *Xiſtus* Biſhop of *Rome*, concerning one who deſired *Rebaptization*, becauſe he had been formerly baptized by the *Hereticks* in a wrong Form, with a *Baptiſme*, as he ſaid, full of *Impiety* and *Blaſphemy*; He tells *Xiſtus*, that he durſt not Rebaptize him, although troubled in mind about it, becauſe the *Perſon* ſo baptized by *Hereticks* had often *communicated*, heard the *Euchariſtical Service* in the Church, and ſaid *Amen*, with the Reſt, τῇ τραπέζῃ παρεστὼς, that is, *Standing at the Holy Table*, and that he had reached forth his Hand to partake of the Holy Food. To which I anſwer, Firſt, That the word [παρεστὼς] may well be rendred by *juxta ſiſtere ſe*, vel *eſſe*, and ſo ſignifie rather his *preſence at the holy Table*, then his *manner* of *Geſture*. *Ruffinus* therefore rendreth it thus, *Quòd tamdiu in Sacramentis nobiſcum particeps fuerit*; *That he had been ſo long time Partaker*

with us in the Sacraments, And again, *Neque audet ultra ad mensam Dominicam accedere; Neither dares he any more approach unto the Lords Table.* Secondly, the *Party* might well *stand* near the *Lords Table*, at some part of the *Prayers*, and yet change his *Gesture* in the Act of *Receiving* : Which that it was the Custom, I shall shew anon.

The third Testimony is that of *Theodoret*, *Eccles: Hist. l. 5. c. 17.* Where he brings in Saint *Ambrose* thus speaking to the Emperour *Theodosius*, or rather thus admonishing him by his *Deacon*, when he was entring into the *Chancel*, to receive the *Communion* which was allowed to the *Clergy* only, *Exi & sta cum aliis laicis*, τοῖς ἄλλοις κοινώνει τῆς στάσεως, *Go forth and stand with the rest of the Laity.* But this proves not the *Laity stood* when they *actually received*, but that they *waited* for it in that *posture*.

PROP. II. The *Priest* or *Minister* who officiated at the *Lords Table*, stood at some Parts of that *Service*. Which is appointed also by the *Rubrick* in our *Communion Service* to the *Priest* that consecrates agreeably to this ancient Practise. Those ancient Constitutions, which go under the

nam

name of *Clemens*, *lib.* 8. *ca.* 12. thus inform us, Ὁ ἀρχιερεὺς λαμπρὰν ἐσθῆτα μετενδὺς, καὶ στὰς πρὸς τῷ θυσιαστηρίῳ εὐξάμενος; that is, *The Bishop cloathed in a white shineing vestment, and standing at the Altar praying.* Saint *Augustine* also tells us the same, *Quis audivit aliquando Fidelium stantem Sacerdotem ad Altare, dicere in precibus, offero tibi sacrificium Petre, vel Paule?* that is, 'Which of the Faithful ever heard the 'Priest standing at the Altar, to say in his 'Prayers, I offer sacrifice to thee, O Peter, 'or to thee, O Paul? St. *Chrysostome* witnesseth the same for the *Eastern Churches*, when he makes this complaint, which we read, *ad Ephes. Hom.* 3. Εἰκῇ παρεστήκαμεν τῷ θυσιαστηρίῳ. Οὐδεὶς ὁ μετέχων, that is, *We stand in vain at the Altar. There is none to communicate.*

PROP. III. It appears notwithstanding by several good *Authors*, and by many of the same *Witnesses* which are produced for *standing*, that when *Divine Service* was celebrated on other Days (besides the *Lords Day*, and the time between *Easter* and *Whitsontide*) the *People kneeled*; yea, even on the *Lords Day*, at some part of the *Prayers*;

ers; and more particularly, at ſome part of the *Communion Service*; the Miniſter alſo, who officiated at the *Lords Table*, joyning with them in the ſame *Geſture*.

Origen. Hom. 5. *in Num. Quod genua flectimus orantes, & quod ex omnibus cæli plagis ad ſolam Orientis partem converſi Orationem fundimus, non facile cuiquam, puto, ratione compertum. Sed & Euchariſtiæ, ſive percipiendæ, ſive eo ritu quo geritur explicandæ, quis facilè explicet rationem? Et tamen omnia hæc operta & velata portamus ſuper humeros noſtros, cum ita implemus ea & exequimur, ut à magno Pontifice, atque ejus filiis tradita & commendata ſuſcepimus.* that is, "That we kneel, when we pray, and praying turn to the Eaſt alone, amongſt all the "Coaſts of Heaven; it will not be eaſie for "any one I think, to aſſigne a certain reaſon. "So alſo for the Ceremonies wherewith "the Euchariſt is celebrated, or received, "who can render a ready Reaſon? Yet all "theſe we carry covered and wrapt up upon our ſhoulders (*alluding to the Levites, "who ſo carried the Parts and Utenſils of "the Tabernacle*) when we ſo execute and "perform them, as we have received them "delivered and commended unto us, by

"the

" the great *High Prieſt*, and his *Children*, that is, by *Chriſt* and his *Apoſtles*.

Saint *Jerome* expounding thoſe words of the *Apoſtle*, *Epheſ.* 3. 14. *Flecto Genua*; *I bow my knees*, &c. hath theſe words, *Hæc autem ſpiritualiter exponentes, non ſtatim juxta literam orandi conſuetudinem tollimus, quâ Deum genu poſito ſuppliciter adoramus, &, fixo in terram poplite, magis quod ab eo poſcimus, impetramus. Legimus enim & Paulum in littore ſic oraſſe, & geniculationes in Oratione præceptas.* That is, " When we expound " theſe words in a Spiritual Senſe, we do not " preſently take away the cuſtom of praying " according to the Letter, whereby we humbly worſhip God upon our bended knees; " and faſtning them to the earth, the eaſilier " obtaine that which we beg of him; for " we read, that Paul ſo prayed on the Shore; " and that kneeling is commanded in " Prayer.

Saint *Aug. de Curâ pro mortuis, cap.* 5. *Orantes de membris ſui corporis faciunt, quod Supplicantibus congruit, cum Genua figunt, cum extendunt manus, vel etiam proſternuntur Solo, & ſiquid aliud viſibiliter faciunt; quamvis eorum inviſibilis voluntas, & cordis intentio Deo nota ſit; nec ille indigeat his indiciis,*

indiciis, ut humanus ei pandatur animus; sed his magis seipsum excitat homo ad orandum, gemendumque humilius atque fervent ius. Et, nescio quomodo, cum hi motus corporis fieri, nisi motu animi præcedente non possint, eisdemque rursus exterius visibiliter factis, ille interior invisibilis, qui eos fecit, augetur; ac per hoc cordis affectus, qui, ut fierent ista, præcessit, quia facta sunt, crescit: that is, "Those "who pray, order the Members of their "Body, as becometh Suppliants, when "they bow their Knees, or stretch forth "their hands, or lie prostrate on the ground, "or what other Gesture they use visibly, "although their will and intention of Heart, "which are invisible, be known to God, so "that he needs not these outward Signes, "whereby the mind of man should be dis-"covered unto him. Yet by such Gestures, "a man quickens and stirs up himself, to ut-"ter his Prayers and Sighs. the more hum-"bly and fervently. And, I know not how, "though these Gestures of the Body de-"pend upon some precedent motion of the "Mind, yet that inward and invisible motion "is increased and strengthned by these out-"ward visible Gestures; and that affection "of the heart, which preceded them, is there-"by augmented.

Cæsarius

Cæsarius Bishop of *Arles*, who flourish-ed in the latter end of the Fifth *Century*, hath these words. *Hom.* 12. *Qui vult Missas ad integrum cum lucro animæ suæ celebrare, usque quo Oratio Dominica dicatur, & Benedictio populo detur, humiliato corpore, & compunctio corde, se debet in Ecclesiâ continere.* That is, "He that will celebrate the whole "Liturgy to the gaine of the Soul, ought "to abide in the Church, until the Lords "Prayer be said, and the Blessing be given "to the People, with an humbled Body, *(viz. kneeling) and a contrite heart.* The same *Father* entitles his Thirty fourth *Homily, De genibus flectendis in Oratione*; *Of kneeling in Prayer*, wherein he thus admonisheth the *People*. *Rogo vos & admoneo, fratres charissimi, ut quotiescunque juxta Altarium à Clericis oratur, aut oratio Diacono clamante indicitur, non solum corda, sed etiam corpora fideliter inclinetis. Nam dum frequenter, sicut oportet, & diligenter attendo, Diacono clamante, Flectamus Genua; Maximam partem populi, velut Columnas, erectos stare conspicio*; that is, "I intreat and ad-"monish you, my dear Brethren, that as "often as the Clergy pray at the Altar, or "Prayer is enjoyned you by the voice of

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"the

" the Deacon, you would loyally bow as
" well your Bodies as your Hearts. For
" whilſt I oft, and diligently (as behooves
" me) obſerve you, whilſt the Deacon cries
" aloud, Let us bend our knees, I ſee the
" greateſt part of the people, to ſtand as
" ſtiffe as the Pillars in the Church. Where-
by it appears, that this Exhortation of the
Deacon, and conſequently the *Geſture* of
Kneeling at ſome part of the *Publick Prayers*,
was very anciently uſed, ſince it is mention-
ed by him as a Thing uſed of old, not new-
ly introduced at that time into the *Church*.
Again he ſaith ; " I would faine know of
" Them that will not kneel, nor bow down
" their Heads, if they ſhould ſue for any
" needful Thing to the Judge, or any other
" Perſon in Power, whether they would
" ſupplicate ſtanding, and holding their
" Heads in an upright poſture ? Laſtly, he
preſſeth us with the example of our *Savi-
our*. *Orat proſtratus in terrâ Medicus, &
non inclinatur ægrotus ? Orat, qui judicatu-
rus ; Et orare diſſimulat judicandus ?* That
is, " The great Phyſician prayes lying pro-
" ſtrate on the Earth, and ſhall the diſeaſed
" Sinner diſdain to bow ? He thus prayes,
" who is to judge us ; and ſhall he that is

" to

" to be judged make slight of it? *No man*, saith he, *Can drink of an earthly Spring, unless he stoop or bow down; so no man can drink of Christ the living Fountain, and the River of the Holy Ghost, unless he bow down in all humility.*

5. *Alcuinus*, who flourished in the latter end of the eighth *Century*, in his Book *de Divinis Officiis, cap.* 18. tells us, *Pontifex veniens ante Altare, sive (ut in alio Ordine legitur) transiens in dextram partem Ecclesiæ, infra thronum, dicit, Oremus. Et Diaconus, flectamus Genua*: That is, " The " Bishop coming before the Altar, or (as an- " other Rubrick hath it) passing to the right " side of the Church, below his Stall, saith, " Let us pray; then the Deacon cries, Let " us kneel. A little before he saith, *Pro periculis hujus vitæ, & pro Hæreticis, & per omnes alias Orationes genua flectimus, ut per hunc habitum Corporis mentis humilitatem attendamus; Excepto, quando pro perfidis Judæis oramus*; that is, " We kneel, when we " pray against the Perils of this life, when " we pray for Hereticks, and throughout all " the rest of our Prayers, that so by this " Gesture of Body, we may wait on the hu- " mility of our mind; except only, when

" we

" we pray for the unbelieving Jews. Th
reaſon whereof he ſubjoyns; *Becauſe the*
bowed the knee mockingly to our Saviour, thu
doing a good work amiſs. The *Chriſtian*
therefore avoided *kneeling*, when they pray
ed for them, to demonſtrate their hatre
againſt diſſembled Services.

6. *Anſelme* (or *Hervæus*) on *Epheſ*
3. 14. commenting on the ſame words with
St. *Jerome*, ſaith, *Per flexionem Genuum in-*
telligimus humilitatem Supplicantis; nam a
hoc ſolent in Oratione flecti Genua, ut humili-
tas interior denotetur, & humiliori ſupplica-
tione affectus Orationis commendetur, tha
is, " By the bending of the knees, we un-
" derſtand the humility of the Suppliant
" for we therefore uſe to bow our knees in
" Prayer, that we may ſignifie our inward
" Humility, and recommend the Devotion
" of the Prayer, by the humble Geſture o
" the Suppliant.

7. *Hugo de Sto. Vict: de Off. Eccleſ. lib.*
2. *cap.* 2. In the place forecited; When he
had told us of the poſture of *Standing* a
Prayers on certain days, he immediately
ſubjoyns, *In aliis autem diebus, Genua in*
terram fixa tenemus, dum dicuntur Preces qua
dicuntur propter levia peccata; Et dum dici-
tur

ur pœnitentialis Psalmus, Miserere mei Deus, *ui propter gravia peccata frequentatur*, hat is, " But on other days, we kneel down upon the ground, whilst those Prayers are uttered, which are made for our lighter Sins; Also, whilst the Penitential Psalm, *Miserere mei Deus*, (viz. the 51.) is repeated for our more grievous Transgressions.

The *Council* of *Turone*, held by the *Western Bishops*, under *Charles* the Great, nd *Leo* the Third, not only mentions, but ommands the same Gesture of *kneeling*; the forecited *Canon* 37. *Sciendum est, quòd xceptis diebus Dominicis— Fixis in terram enibus, suppliciter Dei clementiam nobis proturam, nostrorumque criminum indulgentiam, deposcendum est. Cujus rei in Evangelio se Dominus nobis dedit exemplum. Sed & tephanum Martyrem, & Apostolum Paulum dem fecisse, liber Actorum Apostolorum stis est, ex quibus intelligi datur, oportere hristianum humiliter ad terram posterni, ne rtè illi dicatur, Quid superbis terra & ci-* ? that is, " You are to know that excepting the Lords Days— We must humbly on our bended knees implore the mercy of God, to be helpful to us, and crave

" the

" the pardon of our Sins; whereof the
" Lord himſelf, in the Goſpel, hath given
" us an example. The like doth the Book
" of the Acts of the Apoſtles witneſs of *Ste-*
" *phen* the Martyr, and *Paul* the Apoſtle;
" by which ye may underſtand, that a
" Chriſtian ought to proſtrate himſelf hum-
" bly to the Earth, leaſt it be ſaid unto him,
" Why art Thou ſo proud, O duſt and
" aſhes.

Yea, long before moſt of theſe Teſtimonies, we have the practice of the *Chriſtian Soldiers* under *Marcus Antoninus*, to commend this Geſture unto us; and that, confirmed by an eminent Miracle. Thus *Juſtin Martyr*, at the end of his ſecond *Apology*, relates the Story, out of the Epiſtle of the *Emperor* to the *Romane Senate*: That he with his *Army*, being exceedingly diſtreſt for want of water, in the borders of *Germany*, the Enemy alſo being near, and ready in far greater Multitudes to aſſault them; the *Chriſtian Soldiers*, who were in his *Army*, being called forth by him, ῥίψαντες ἑαυτοὺς ἐπὶ τὴν γὴν ἐπεύξαντο, *caſting themſelves down upon the Ground, prayed* for the *Emperor* and his *Army*, that *God* would relieve and comfort them in their diſtreſs, as having

now

now wanted water for the space of five days; ἅμα δὲ τῷ τούτους ῥίψαι ἐπὶ τὴν γῆν, ἑαυτοὺς, καὶ εὔχεσθαι θεῷ ᾧ ἐγὼ ἠγνόουν, *As soon*, saith the *Emperor*, *as they cast themselves on the Ground, and prayed unto the God whom I knew not, immediately water came down from Heaven, very cool and refreshing on the Romans, but upon their Adversaries, hail accompanied with fire*, χάλαζα πυρώδης. Ἀλλὰ καὶ εὐθὺ παρουσίαν θεοῦ ὃν εὐχῇ γινομένην παραυτίκα, ὡς ἀνυπερβλήτου καὶ ἀκαταλύτου, that is, *Yea we immediately felt the presence of God, upon their Prayer, as of an invincible and immortal Deity.* So highly did *God* approve and reward the *Prayer* of these *Christian Souldiers*, which was attended by this humble *Gesture*.

But the most principal Testimony of all (which therefore I have reserved last) is that of St. *Chrysostom*, in 2. *Ep. ad Cor. Hom.* 18. *in Morali. pag.* 647. *Edit. Savil.* Where relating the particulars of the *Communion Service*, he thus speaketh; καὶ ὃν ταῖς Ευχαῖς δὲ πολὺ τὸ λαὸν ἴδοι τις ἂν συνεισφέροντα· καὶ γὰρ ὑπὲρ τῶν Ενεργουμένων, καὶ ὑπὲρ τῶν ὃν μετανοίᾳ, κοιναὶ καὶ παρὰ τοῦ Ιερέως, καὶ παρ' αὐτῶν γίνονται αἱ Ευχαὶ, καὶ πάντες μίαν λέγουσιν Ευχὴν, Ευχὴν τὴν ἐλέου γέμουσαν. πάλιν

 ἐπειδὰν

ἐπειδὰν ἐιρξωμεν τῶν ἱερῶν περιβόλων τοὺς δυναμένους τῆς ἱερᾶς μετασχεῖν τραπέζης, ἐτέραν δεῖ γενέσθαι Ευχὴν, καὶ πάντες ὁμοίως ἐπὶ ἐδάφους κείμεθα, καὶ πάντες ὁμοίως ἀνιστάμεθα. That is, " One may see how the People " beareth no small part in the publick Prayers. For Prayers are made both by Priest " and People, for the Possessed and the Penitents; all uttering one and the same Prayer " Prayer full of compassion. Then, when " we have excluded those from the sacred " Rails, who are not in a capacity to partake of the holy Table, another Prayer useth " to be made, whereat we cast our selves " down on the Ground alltogether, and " rise up alltogether: Which practice of the *Greek Church*, thus recorded by St. *Chrysostom*, well agrees with what I before alledged, touching the *Latine Church*, out of *Cæsarius* and *Alcuinus*, who both witness that the *People* were admonished to *kneel* when the *Bishop* or *Priest* administred at the *Altar*.

PROP. IV. What ever Gesture was used at the *Publick Prayers* (which was varied as we find by the Precedent Testimonies) yet this is sufficiently clear, that the Communicants

municants always uſed a Geſture of *Adoration* at the Receiving of the *Sacrament*, thereby teſtifying that religious Honour, and Divine Worſhip, which they owed and acknowledged due unto *God* the Father, who gave; and to his Bleſſed *Son* our Lord *Jeſus Chriſt*, who is therein given unto us, with all his Merits and Graces, and the Benefits of his Paſſion; Which I hope will be judged to come home unto our purpoſe, and ſerve to juſtifie both the Practice and Precept of our *Church*, in uſing and enjoyning the Geſture of *kneeling*, whereby we now uſually expreſs the Act of *Adoration*.

I That ancient *Author* of the Book, *De Cardinalibus Chriſti operibus*, among St. *Cyprians* works (who ever he were, he was an *Orthodox Doctor*, and contemporary as well with St. *Cyprian*, as with *Cornelius* Biſhop of *Rome*, to whom he dedicates his work) in his Tract, *De Cœna Domini*, hath theſe words: *Pauperes ſpiritu ad hoc myſterium eligit, & diligit Spiritus Sanctus, & eorum, qui pompaticè & gloriosè ſacris ſe Altaribus ingerunt, obſequia deteſtatur*; that is, "The Holy Ghoſt loveth, and chooſeth "ſuch to be Partakers of this Sacrament, "as are poor in Spirit; and abhorreth the

" Services of those, who pompously and
" proudly press unto the holy Altars. And
after speaking of the *Communicant*, he de-
scribes him thus. *Inter Sacra Mysteria, ad*
gratiarum actiones convertitur, & inclinato
capite, munditiâ cordis adeptâ, se intelligens
consummatum, restituens Peccator sanctifica-
tam Deo animam, quasi Depositum custoditum
fideliter, reddit, & deinceps cum Paulo glo-
riatur, & lætatur, dicens, Vivo jam non ego,
vivit verò in me Christus. That is, " While
" the Sacrament is administring, the Com-
" municant applies himself to Thanksgiving,
" and having bowed his head, and conceiv-
" ing himself to be now perfect, upon the
" cleansing of his heart, the reconciled Sin-
" ner entirely commits his sanctified Soul
" as a Depositum, into the hands of God;
" and thence forward glorieth and rejoy-
" ceth with *Paul*, saying, It is not I that
" live now, but Christ liveth in me. Now
this Bowing of the Head, here mentioned,
was a Gesture of *Adoration*, at the receiv-
ing of the *Sacrament*; and that proud man-
ner of approaching, or pressing unto the
Holy Table (or *Altar*; as the phrase of old
was) which he so much condemns, seems
too applicable unto Those, who make choice

of *Sitting* at the receiving of the *Sacrament*, upon presumption of their Coheirship with *Christ*.

Cyril Patriarch of *Jerusalem*, *Orat. Mystag.* 5ta. thus instructeth the *Communicant*, how he should approach to the holy *Table*, at the receiving of the *Sacrament* : Προσιὼν μὴ τεταμένοις τοῖς χειρῶν καρποῖς προσέρχου μηδὲ διηρημένοις τοῖς δακτύλοις, ἀλλὰ τὴν ἀριστερὰν θρόνον ποιήσας τῇ δεξιᾷ ὡς μελλούσῃ βασιλέα ὑποδέχεσθαι, καὶ κοιλάνας τὴν παλάμην, δέχου τὸ σῶμα τοῦ Χριστοῦ ἐπιλέγων τὸ Αμὴν-- Εἶτα προσέρχου καὶ τῷ ποτηρίῳ τοῦ αἵματος μὴ ἀνατείνων τὰς χεῖρας, ἀλλὰ κύπτων, καὶ τρόπῳ προσκυνήσεως καὶ σεβάσματος λέγων τὸ Αμήν. That is, "When thou approachest "[the Holy Table] come not with thy "hands rudely stretcht forth, nor with thy "fingers parted wide asunder, but support-"ing thy right hand with thy left, as being "to receive the King [of Heaven] and hol-"lowing the Palms thereof, so receive the "Body of Christ, saying withall, Amen-- "Then approach to receive the Cup of "[Christs] Blood, not rudely stretching "forth thy hands, but bowing thy self, and "saying, *Amen*, after the manner of Divine "Worship and Adoration. Where these

 three

three Things are obſervable. Firſt, That the manner of partaking the Sacramental *Bread* and *Wine*, had a peculiar *Reverence* annext to it, expreſt by a particular Poſture of the Hands, and whole Body; to contradiſtinguiſh it to our own ordinary Repaſt at meales. Secondly, That the *Communicant* in the Act of Partaking, bowed himſelf after the manner of *Adoration*, to expreſs his inward Devotion unto *God*. Thirdly, That at the ſame time, he ſaid, *Amen*; thus teſtifying his Aſſent to that Short Prayer, wherewith the *Sacrament* was delivered, and thereby ſhewing that he joyned with the Miniſter in it. And ſure *kneeling*, which is a Geſture of *Worſhip*, well ſuits with *Prayer*, which is a part of *Worſhip*.

Ambr. de Spu. Sto. lib. 3. *cap.* 12. *Quâ ratione ad Incarnationis* Dominicæ *ſacramentum ſpectare videatur, quod ait Propheta, Adorate* Scabellum *pedum ejus, conſideremus, Legimus enim alibi, Cœlum mihi Thronus, Terra autem* Scabellum *pedum meorum. Sed nec terra adoranda nobis eſt, quia Creatura eſt Dei. Videamus tamen, ne Terram illam dicat adorandam Propheta, quam Dominus Jeſus in Carnis aſſumptione ſuſcepit. Itaque per Scabellum, Terra intelligitur; per Terram*

ram autem Caro Christi, quam hodiè quoque in mysteriis adoramus, & quam Apostoli in Domino Jesu adoraverunt. Neque enim divisus Christus, sed unus, Neque cum adoraretur tanquam Dei filius, natus ex Virgine negabatur. That is, "Let us consider, how that of the "Prophet worship his Footstool, may seem "to belong unto the Mystery of our Lords "Incarnation. For we read elsewhere, Hea-"ven is my Throne, and Earth is my Foot-"stool. But neither is the Earth to be wor-"shipped by us, as being the Creature of "God. Let us see nevertheless, whether "the Prophet doth not say, That Earth is "to be worshipt, which the Lord Jesus as-"sumed in his Incarnation. By the Foot-"stool therefore, is the Earth to be under-"stood; and by the Earth, the Body of "Christ, which to this day we also wor-"ship in the Sacrament, and which the A-"postles worshipt in the Lord Jesus. For "Christ is not divided, but one and the "same. Neither when he was worshipped, "as the Son of God, was he denied to be "the Son of the Virgin.

Augustine commenting on the same words of the *Psalm* (the 98 with him) viz. *Psal.* 99. 5. hath these words. *Quæro, quid sit*

Scabellum Pedum ejus; & dicit mihi Scriptura, Terra Scabellum Pedum meorum. Fluctuans converto me ad Christum, quia ipsum hic quæro, & invenio quomodo sine impietate adoretur Terra, sine impietate adoretur Scabellum Pedum ejus. Suscepit enim de Terra Terram, quia Caro de Terra est, & de Carne Mariæ carnem accepit. Et quia in ipsa Carne hic ambulavit, & ipsam Carnem nobis manducandam ad salutem dedit. Nemo autem Carnem illam manducat, nisi prius adoraverit. Inventum est quemadmodum adoretur tale Scabellum pedum Domini, & non solum non peccemus adorando, sed peccemus non adorando. That is, "I enquire, what is meant by his "Foot-stool, and the Scripture tells me, "the Earth is my Foot-stoole. In the midst "of my waverings, I turn me unto Christ "for him I seek here, so I find, how the "Earth his Foot-stool may be worshipt "without Impiety; Because he took Earth "of the Earth, for Flesh is of the Earth, "and he took Flesh of the Flesh of *Marie*. "And because he conversed here in the "Flesh, and gave us his very flesh to eat un"to Salvation. Now there is none who "eateth that flesh, but first worshippeth or "adoreth. We have found then how this

"Foot-

"Footstool of the Lord may be adored, so "that we shall not only not sin in adoring, "but sin by not adoring.

Theodoret in his second Dialogue, which he calls Ασύγχυτος, brings in *Eranistes* an *Eutychian*, and *Orthodoxus* a Sound Believer, discoursing together concerning our *Saviours* Incarnation. Among other Passages of that Dialogue, he puts these words in the mouth of *Orthodoxus*, which as they make against the Doctrine of *Transubstantiation*, so they are express for a Gesture of *Adoration*, at the receiving of the *Sacrament*. The words are these, Ουδὲ γὰρ μετὰ τὴν ἁγιασμὸν τὰ μυστικὰ σύμβολα τῆς οἰκείας ἐξίσταται φύσεως, μένει γὰρ ἐπὶ τῆς προτέρας οὐσίας, καὶ τοῦ σχήματος, καὶ τοῦ εἴδους, καὶ ὁρατὰ ἐστι, καὶ ἁπτὰ οἷα καὶ πρότερον ἦν, νοεῖται δὲ ἅπερ ἐγένετο, καὶ πιστεύεται, καὶ προσκυνεῖται, ὡς ἐκεῖνα ὄντα ἅπερ πιστεύεται. That is, "The "Sacramental Elements [*viz. Bread and* "*Wine*] after Consecration, depart not "from their proper Nature; for they con- "tinue in their former Essence, Shape, and "Form; and are visible, and tangible as "they were before; but they are considered "[or regarded] for such as they are made, "and believed, and are adored as those ve-

"very

"very things which they are believed to "be. Which laſt words, though they cannot juſtly be extended to juſtifie that *Adoration* which the *Church of Rome* gives unto the *Hoſt*, (as being grounded on the Doctrine of *Tranſubſtantiation*, which is here expreſly denied) ſo they muſt needs import thus much, that the conſecrated Elements were received with an Adorative Geſture.

Joan: Climacus, who lived towards the latter end of the Sixth *Century*, relates a Story of one, who (it ſeems) being Poſſeſſed, and brought to the *Communion*, uttered there ſome blaſphemous words: whereupon he ſaith afterwards; *If thoſe foul and impious words be eſteemed as mine,* Διὰ τί τὸ δῶρον ἐγὼ προσκυνῶ, *What is the Reaſon that I adore, when I receive the heavenly Gift* (meaning *Chriſt* in the *Sacrament*) *can I at the ſame time both bleſs and blaſpheme?* Thus he, *lib.* 30. *Graduum perfect. p.* 298.

Hitherto alſo may we refer that Story which *Greg. Naz.* tells us of his Siſter *Gorgonia*, in his Oration on her, *viz.* That being ſick, ſhe carried with her ſome of the conſecrated Myſteries [or Sacramental Elements] which ſhe had reſerved, and then in the

he stilness of the night, when her Disease gave her a little Respite, τῷ θυσιαστηρίῳ προσπίπτει, *She kneeled, or fell down before the Altar*, and with a loud voice called on him whom she worshipped; and in conclusion she was made whole. Sure, she did now in her Sickness, what she and others did in their Health, when they come to the Lords Table, that is, Fall down and kneel. And *Peter Martyr, contr. Gaudmerum, Object.* 38. expounding these words of *Nazianzene*, which were misapplied by the *Romanists* to justifie their *Adoration* of the *Hoast*, yet confesseth, *Super altare coli quidem Christum, sed coli in Symbolo, sicut in Symbolo significatur.* "That Christ is worshipped "upon the Altar, but worshipped in the "Signe, as he is represented in the Signe. Which is all that we intend or desire. The same is confirmed by another Story, which *Sozomen* tells us of a certain woman, a *Macedonian* Heretick; who coming to the *Sacrament* only to please her husband (who had threatned to put her away in case she conformed not to the *Catholicks*) took the Bread from the Bishops hand (the Bishop was *St. Chrysostome*) καὶ ὅπερ ἐδέξατο κατέχουσα, ὡς εὐξομένη ἐπέκυψε, *and holding what she*

she had received, bowed down or prostrated her self as to prayer; But whilst she was in that posture, she conveyed the Bread away; her maid thereby privily stealing a piece of common Bread into her pocket. *Sozom. Eccles. Hist. lib.* 8. *cap.* 5.

But there is none speaks more home and clear for this Gesture of *Adoration*, at the receiving of the *Sacrament*, then St. *Chrysostome*, two passages of whom I shall set down. The First in his Twenty fourth Homily, on the 1. *Epist.* to the *Cor. in Mor.* Where speaking of the Wise men from the East, who adored our *Saviour* in his Infancy, he adds these words. Τοῦτο τὸ σῶμα καὶ ἐπὶ φάτνης κείμενον ἐθαύμασαν Μάγοι, καὶ ἐλθόντες μετὰ φόβου καὶ τρόμου πολλοῦ προσεκύνησαν. Μιμησώμεθα οὖν καὶ τοὺς Ἐαρβάρους ἡμεῖς οἱ τῶν ἐσχάτων πολῖται. Σὺ δὲ οὐκ ἐν φάτνῃ ὁρᾷς, ἀλλ' ἐν θυσιαστηρίῳ, ἀλλ' ἱερέα παρεστῶτα. Διανάστησον τοίνυν ἑαυτὸν καὶ φρίξωμεν, καὶ πολλῷ τῶν Ἐαρβάρων ἀκριβῶν πλείονα ἐπιδειξώμεθα τὴν εὐλάβειαν, ἵνα μὴ ἁπλῶς, μηδὲ, ὡς ἔτυχε, προσελθόντες, τῦφ ἐπὶ τὴν ἑαυτῶν συμεύσωμεν κεφαλήν. That is, "This Body the Wisemen "reverenced, even when it lay in the Manger, and approaching thereto, worshipped with

"with great fear and trembling. Let us "therefore, who are Citizens of Heaven "imitate at leaſt theſe Barbarians-- But thou "ſeeſt this Body not in the Manger, but "on the Altar; not held by a woman, but "preſented by the Prieſt-- Let us therefore "ſtir up our ſelves; and ſhew far greater re- "verence then thoſe Barbarians, leaſt by "our careleſs and rude coming, we heap "fire on our Heads. The ſecond Paſſage we have in his third *Homily*, on the Epiſtle to the *Epheſians*, *in Morali*. Τρόμου πάρεστι βασιλικὸν-- ἐντὸς πάρεστιν ὁ βασιλεύς, καὶ σὺ ἑστηκας χασμώμενος; βυπαρὰ σοι τὰ ἱμάτια, καὶ οὐδείς σοι λόγος; ἀλλὰ καθαρά ἐστιν, ἀλλὰ ἐνδύσου, καὶ μέτεχε-- Ὅταν ἴδῃς ἀναπεπταμένα τὰ βασίλεια νόμισον διανοίγεσθαι ἄνωθεν, καὶ κατιέναι τοὺς Ἀγγέλους. "The "Royall Table is ſet forth-- the King him- "ſelf is preſent, and doſt thou ſtand gaping? "Thy garments are foule, and makeſt thou "no account of it? But they are clean; "why then fall down and communicate-- "When thou ſeeſt the Chancel doors open- "ed, then ſuppoſe that Heaven it ſelf is un- "folded from above, and that the Angels "deſcend.

By theſe Teſtimonies it ſufficiently appeareth,

peareth, that the Primitive *Christians* received the *Sacrament* with an *adorative* Gesture; and this was so commonly known, that the very *Heathen* took notice of it, and (among other Slanders, wherein they aspersed *Christians*) charged them with worshipping of *Ceres* and *Bacchus*, the supposed *Deities* of *Bread* and *Wine*; whereof we can assign no other probable Reason, than the *Christians Bowing*, or *Adoring*, when they received the *Bread* and *Wine* at the *Communion*. St. *Aug.* is my Author.

Now this forementioned *Gesture*, which the *Greeks* call προσκύνησις, and the *Latines Adoratio*, was the most humble Gesture of *Reverence*, and therefore in holy Scripture, is oft joyned with [πεσὼν] *falling* down to the Earth. *Mat.* 2. 11. & 4. 9. *Act.* 10. 25. *Herodotus* observes of the *Eastern Nations*, that the manner of *Equalls*, was to kiss one another on the Cheek at meeting; Of *Inferiors*, to kiss the hand of the *Superior*; but of *Suppliants* and *Petitioners*, who would express the greatest *Humility*, to bow themselves before him towards the Earth. So we read in Holy Scripture, that *Abraham* bowed himself to the *Hittites*, when he petitioned them for

for a Sepulchre wherein to bury *Sarah* his Wife. So *Jacob* to his elder Brother *Esau*, when he petitioned him to be favourable to him, and accept his present. So the *Patriarchs* to *Joseph*, when they petitioned him for a supply of Corn, in the time of Dearth. So *David* to King *Saul*, when he pleaded his Innocency, So *Nathan* the *Prophet*, and *Bathsheba* to *David*, when they supplicated him in behalf of *Solomon* &c. This Gesture therefore was used by the Primitive *Christians*, in their most Solemn *Prayers* and *Services*, wherein they endeavored to express the greatest Piety and Humility. And more especially at the receiving of the Holy *Sacrament*, the Auncients rightly judging, that the Solemnity of the *Eucharist* was the chief part of that publick Worship, which was due unto *God* only, since the Place where the *Eucharist* was celebrated, was peculiarly entituled, *The Place of Prayer*. So Saint *Augustine* tell us, *Sermon.* 237. *de Temp. Post Sermonem fit missa Catechumenis, manebunt Fideles. Venietur ad locum Orationis.* "After Sermon, the Pray-"ers for the Catechumens are said, The "faithful tarry behind. Then we come to "the Place of Prayer.

By

By this Gesture also the *Christians* of old made a publick profession of their faith, that *Christ* was *God* and man in one and the same *Person*, and present by his Divine Power in the *Sacrament*; thus honouring the *Son*, as they honoured the *Father*, according as we are commanded, *Jo.* 5.23: and as every one is bound to doe, who believes in him aright, that He is *God* manifested in the *Flesh*. 1 *Tim.* 3. 16. Without a sound and right Faith, we are no fit Partakers of this Sacrament; and that Faith, which we have in our Heart, we are to express outwardly, upon every just Occasion, and especially in the Acts of *God's* publick Worship, wherein we testify, and make known to others, what we inwardly acknowledge. For it is not sufficient to believe with the *Heart*, we must confess also with the *Mouth*, as we read, *Rom.* 10. 10. and consequently, we are to profess the same Belief by our bodily Gesture, as well as by our Speech, seeing there is the same reason of Both, namely, the outward witnessing of that Belief which is within. And this is more especially requisite, when *Sects* and *Heresies* arise, which corrupt and pervert the Articles of Faith concerning our *Saviour*, either denying his *God-head*, or dividing his

Person.

erson, as some then did, and as others at this Day do. To oppose, and contra-distinguish hemselves unto These, the *Christians* of hose elder Times adored *Christ* in the *Sa-rament*, thus honouring him and his *Fa-her*, ἀμερίστῳ προσκυνήσει, *with the same un-ivided worship* (as *Naz*: tels us in that O-ation which he made to the 150 *Bishops* ssembled at *Constantinople*) thus openly estifying their Belief in him, as coeternal nd consubstantial to the *Father*, and wor-ny of the same Honour with him. The me *Father* thus elegantly expresseth it in is Γνῶμαι, or *Sentences*, which he thus ut into Greek verse.

Νήπιος, ὅστις ἄνακτα θεοῦ λόγον αἴεν ἔοντα,

Ὀυ σέβετ' ἰσοθεῶς Πατρὸς ἐπουρανίου.

Νήπιος, ὅστις ἄνακτα λόγον βρότον ἔνθα φανέντα,

Ὀυ σέβετ' ἰσοθεῶς οὐρανίοιο λόγου.

Τέμνει δ' ἢ μεγάλοιο Πατρὸς λόγον, ἤε λόγοιο.

Μορφὴν ἀνδρομίην, καὶ πάχος ἡμέτερον.

The sense whereof is this. *He is a fool, who worships not the Eternal word of God equally to his heavenly Father. He is a fool who*

 worships

worships not the Word incarnate appearing amongst us, equally to God the Word in heaven before his Incarnation. Such an one either separateh God the Word from his Father, or the humane nature from the Word.

These are the chief of my witnesses, who give the most clear and pregnant Testimonies concerning the Practise of the Auncient *Church* in this Particular. To them I shall add some others, who though they speak not particularly for a Posture of *Adoration*, yet when in more general Termes they either press, or mention the use of an humble and a reverend Gesture, they cannot in reason be thought to mean any other, than what the former more expressly declared.

Dionys: Eccles: hier: cap: 3: cals the Sacramental *Bread* and *Wine*, which are placed on the holy *Table*, σεβάσμια σύμβολα, *Venerable or adorable Signes*: ἐπιτεθέντων τῷ θείῳ θυσιαστηρίῳ τῶν σεβασμίων Συμβόλων, δι' ὧν ὁ Χριστὸς σημαίνεται καὶ μετέχεται, *the Venerable* [or, *adorable*] *Signes are set on the Divine Altar, whereby Christ is represented and partaken of.*

Origen in his fifth homily, *in diversos-Quando sanctum cibum, illudque incorruptum accipis epulum; quando vitæ poculo, & pane fruris*

ris, manducas & bibis corpus & ſanguinem Domini; tunc Dominus ſub tectum tuum ingreditur; & tu ergo humilians teipſum, imitare Centurionem, & dicito, Domine non ſum dignus ut intres ſub tectum meum. That is, 'when thou partakeſt of the holy food, and 'immortal Banquet, when thou enjoyeſt 'the Bread and Cup of life, thou eateſt 'and drinkeſt the Body and Bloud of the 'Lord, then the Lord entreth under thy 'Roof. Thou therefore, humbling thy 'ſelfe, imitate the Centurion, and ſay, Lord, 'I am not worthy that thou ſhouldeſt enter 'under my Roof.

Cypr: Teſtim: ad Quirinum, lib. 3. 94. Cum honore & timore Euchariſtiam accipiendam, that is, *the Euchariſt is to be received with feare and honour.* For which he cites 1 *Cor.* 11. 27.

Ambr: [or rather *Hilarius*] in 1 *Cor.* 11. 28. *Devoto animo, & cum timore accedendum ad Communionem docet, ut ſciat mens ſe reverentiam debere ei, ad cujus corpus ſumendum accedit. Hoc enim apud ſe debet judicare, quia Dominus eſt, cujus in myſterio ſanguinem potat, qui teſtis eſt beneficii Dei. Quem nos ſi cum diſciplinâ accipiamus, non erimus indigni ſanguine & corpore Domini--non inultum*

ſcientes, corpus Domini negligenter accipere that is, "The Apoſtle teacheth us to ap "proach unto the Communion with fea "and a devout mind, that our Mind ma "know, we owe reverence to him, to the re "ceiving of whoſe Body we draw near, ſo "this he ought to judge within himſelf, tha "it is the Lord, whoſe Bloud he drinket "in the Sacrament, which is a teſtimonie "God's favour. Whom if we receive wit "Diſcipline, we ſhall not be unworthy "the Blond, and Body of the Lord--know "ing that to receive the Body of the Lord "a negligent manner, will not be unpuniſhed

The *Diſcipline* which he ſpeakes of, the outward Order and Carriage preſcribe by the *Church*. Whereof St. *Cyp:* long be fore him ſpeaks in his Tract *De Orat: Do Sit Orantibus Sermo & Precatio cum Diſci plinâ, quietem continens & pudorem. Cog temus nos ſub conſpectu Dei ſtare. Placend eſt divinis oculis, & habitu corporis, & mo vocis.* that is, "Let the ſpeech and Pray "of Supplicants be with Diſcipline, ſhewi "tranquility & modeſty; Let us conſider "that we ſtand under the Eye of God? W "muſt pleaſe his Divine Eyes, both with th "Geſture of our Body, and the Tone of o "Voice. *Euſebi*

Eusebius Emesenus (or rather, *Gallicanus*) *hom: in secundam Dom: post Epiphan: Quando ad Christi Sacramentum accedimus, & fragilitatem nostrum consideramus, quid aliud dicit unusquisque nostrum, nisi non sum dignus ut intres sub Tectum, non sum dignus ut corpus & sanguinem tuum suscipiamin ore meo.* When we approach to the Sacrament of Christ, and consider our frailty, what else saith every one of us, but this, I am not worthy Thou shouldest enter under my Roof; I am not worthy to take thy Body and Bloud into my mouth.

Eligius Episc. Noviomensis, who flourisht about the middle of the seventh *Century, hom:* 5. *Cum timore, & compunctione mentis, omniq; reverentiâ debemus accedere ad Altare, & ad mensam corporis & sanguinis Christi, & dicere humiliter cum Centurione, Domine non sum dignus ut intres sub tectum meum.* "We ought to approach unto the Altar, and to the Table of the Body and Bloud of Christ with fear, and compunction of mind, and all Reverence; and to say humbly with the Centu rion, Lord, I am not worthy that Thou shouldest enter under my Roof.

Damasc: de Orthod: fide l. 4. *c.* 34. Μετὰ παντὸς φόβου, καὶ συνειδήσεως καθαρᾶς,

καὶ

καὶ ἀδιστάκτῳ πίστεως προσέλθωμεν, καὶ πάσης ἡμῖν καθὼς πιστεύομεν μὴ διστάζοντες, τελείωσιν δι' αὐτὸ (viz: Sacramentum) πάσῃ καθαρότητι ψυχικῇ τε, καὶ σωματικῇ. Let us come with all fear, and a pure Conscience, and an assured Faith, and that which we believe without doubting shall be altogether done unto us, and let us honour it (viz: the Sacrament) with all Purity of Mind, and Body.

Alcuinus de Divin. Off: Licet omni tempore peccatores nos esse ex corde cognoscere debeamus, tunc quàm maxime confitendum est cum illo sacro mysterio celebratur remissionis Gratia, & indulgentia peccatorum, & cum humilitate & cordis contritione dicendum, &c: "Although at all times we ought from the "Heart to acknowledge our selves Sinners, "then especially we ought to confess it, "when the Pardon of Sins is celebrated in "that holy Sacrament, and with humility "and & contrition of Heart to say, &c.

Observe here 1. Foure of these Witnesses inculcate the example of the *Centurion* in the *Gospel* for a Paterne of approaching to the Holy *Table*, whose humility was as exemplary, as his Faith; as who durst not come in Person to our *Saviour*, but sent the *Elders* of the *Jews* to petition in his behalfe; and

and after, would not be so bold as to invite, or even to admit him into his house; but sent Friends to excuse it.

2. Others call the Sacramental *Bread* and *Wine*, *Venerable* or *Adorable Signes*, (which Epithete shews, that Veneration is due at the receiving of them) and say, They are to be received with honour and feare (both which affections are best expreſt by the Gesture of *kneeling*) with Devotion also, and reverence, and not in a careless Posture, Also, with Discipline, (*i.e.*) according to Order, and not as every man fancies best.

3. That then chiefly we are to confess our Sins, and our frailty, to shew contrition of Heart, and to crave Pardon. And I suppose that no impartial Person will deny, but that *kneeling* is a Gesture very sutable to expreſs all These.

4. Some of them expreſly commend an humble Posture of Body, such as *kneeling* questionless is.

I shall conclude these Testimonies with an Argument drawen from the Gesture used at the *Baptisme* of the *Adulti*, which we are told is kneeling. And sure the same, or greater reason will prevaile for the same Gesture in the use of this other Sacrament of the

Lord's Supper, which, I presume, the *Non-Conformists* themselves hold at least worthy of the same kind, and degree of honour. *Tert: de baptismo, in fine* thus tels us. *Ingressuros Baptismum, orationibus crebris, jejuniis, & geniculationibus, & Pervigiliis orare oportet, & cum Confessione omnium retro Delictorum.* "Those who are to be admitted by "Baptisme, must pray with Fasting, and "watching, and kneeling; and with Confes-"sion of all their past sinnes. Now, we come to the *Communion* also with fasting, and prayer and Confession of Sins; why then, should not the same Gesture of *kneeling* be as well made use of? *Gaudentius* Bishop of *Brixia*, an ancient Doctour of the *Church* testifieth the same in his 9th Sermon, of the Eating of the *Paschal Lambe*, where speaking of *Baptisme*, he saith, *Ore Dominum confitemur, laudamus, benedicimus, obsecramus, manus supplices ad Cælum tendimus, pedibus ad Ecclesiam currimus, & Unam Trinitatis Deitatem flexis ad terram genibus adoramus.* "We confesse the Lord with our Mouth, "we Praise, we Bless, we beseech him, we "stretch forth our suppliant hands to Hea-"ven, we run to the Church, and adore "one Godhead in the Trinity, on our ben-"ded knees. Thus

Thus much we have received touching the Practiſe of the *Primitive Church*. But if we come down to our times, and examine what Geſture the *Churches* of *Chriſt* at this Day make uſe of at the receiving of the *Euchariſt*, we ſhall find it generally the ſame with what they uſe at their moſt ſolemne Prayers, viz: *ſtanding* or *kneeling*. 1. The *Greek Church* (which is ſo largely ſpred through the *Turkiſh* Empire) ſtill reteineth *ſtanding* at the publick Service, which *ſhee* received from her *Auncеſtours*, and is much ſcandalized at the *Latines* for their irreverent *ſitting* in their *Churches*. She uſeth the ſame Geſture of *ſtanding* at the receiving of the *Sacrament*; yet with a low bowing of the Body, or gentle bending of the knees of the *Communicants*, as their Rituals ſhew. And with the *Greeks* accord other remoter *Churches*, which are not of the *Latine* Communion; viz: the *Muſcovitiſh*, *Abyſſine*, and *Armenian*. 2. In *Muſcovy* the *People* ſtand together, the whole time of Divine Service in the Body of the *Church*, and ſome in the *Church-porch*, for Pew or Seat they have none within their *Churches*. When the *Sacrament* of the *Lord's Supper* is celebrated, firſt, they confeſs themſelves of all their Sins to the *Prieſt*. Then, come they to the *Church*, and

and are called up to the *Communion Table*, which ſtandeth like an *Altar* a little removed from the upper end of the *Church*. Here, firſt they are asked of the *Preiſt*, whether they be clean, or no? If they anſwer yea, they are taken to the *Table*, where the *Preiſt* beginneth with certaine uſual Prayers, *the Communicants* ſtanding in the mean Time with their Armes folded one within another, like Penetentiaries or Mourners. When theſe Prayers are ended, the *Preiſt* delivereth the *Bread* and *Wine* to the *Communicants* that ſtand in Order, ſpeaking the uſual words, *Eate this &c: Drink this &c.* While this is doing the *Communicants* unfold their Armes. 3. In the *Churches* of *Armenia*, the *People* ſit not at all, but *ſtand* or *kneele*. So witneſſeth *Joh: Avediowites* an *Armenian Preiſt*, borne in *Parma* in *Armenia* the Great, in his Relation of the Religion and Cuſtomes of the *Armenian Chriſtians*. 4. The *Abyſſine Chriſtians* demeane themſelves moſt reverently in their *Churches*. No man may *laugh*, *walke*, or *talke* therein. They ſuffer not *Dogges* to come into their *Churches*, or *Church-yards*. They ſuffer no man to ſit in their *Churches*. The Aged and weake are permitted Crutches to eaſe themſelves withall.

all. *Godignus de rebus Abaſſynorum. lib.* 1. *c.* 21. *At the celebration of the Sacrament, after it is given in both kinds to the Prieſts, and others of the Clergy, who ſtand at or near unto the Altar-- Poſtea datur Secularibus qui ſtant juxta portam principalem, tam viris quam mulieribus. Dum datur communio, aut aliud quippiam officii fit, omnes ſtant erecti--* That is, "Afterwards it is given to "the Laity, who ſtand by the Chancel-door, "both men and women. Whilſt the Com-"munion is given, or any other Service is "done, they all ſtand upright. So we read in the *Ethiopick Liturgy*, ſet down by *Franc. Alvarez* in the *Portugal* Tongue, and tranſlated by *Caſſander* into Latine, viz. *cap.* 1. *p.* 28.

But if we come nearer home, and look into the Practice of thoſe Neighbour *Churches* in the *North* and *Weſt*, which have reformed themſelves from the Errors and Superſtitions of the *Church* of *Rome*, we ſhall find them ſomwhat varying indeed in this circumſtance of worſhip; yet ſo, that they generally obſerve that Poſture, which the Scriptures tell us was uſed anciently in Prayer, *viz. kneeling* or *ſtanding*.

Moſt of thoſe *Churches* which hold to the *Auguſtane*

Augustane Confession (being the first *Protestants*, and most properly so called) thought not fit to alter the *Gesture* which they found so generally and so anciently practised in the *Western* Church, & which they judged very agreeable to the Action in hand, but retained *kneeling* at the receiving of the *Eucharist*, wch they generally practice at this day; and those few who use *standing*, adore at the receiving by the bowing of their heads or bodies. Now these *Churches* are the most considerable for number & Quality amongst those of the Reformation, as being spread through the two large Kingdomes of *Denmarke* and *Sweden*, the great Dukedome of *Saxony*, and Marquisate of *Brandenburg*, & through the most part of the Principalities and free Cities of *Germany* which imbrace the Reformation; together with a great part of *Prussia* and *Poland*.

2. The *Bohemick Churches* (which have spread themselves not only through the large Kingdom of *Bohemia*, & some neighbouring parts of *Germany*, but even into *Poland* also) retaine the same Gesture of *kneeling*, as appears by the 13. Article of their Confession, Entituled, De Cœna Domini, *Of the Supper of the Lord*. The words are these. *Ministri Dominicæ Cœnæ verba referentes, plebem ipsam ad hanc fidem hortantur, ut corporis Christi præsentiã adesse*

adeſte credant, & procumbentibus interim in genua diſtribuunt. Plebs autem ipſa cum gratiarum actione ſumit, in hymnis & canticis ſpiritualibus beneficia Dei recolens, totam ſe in hoc impendit & exerit, ut juxta Chriſti verbū hoc faciat in ejus commemorationē. That is, "The "Miniſters rehearſing the words of the Lords "Supper, exhort the people to this Faith, "that they believe the preſence of Chriſts Bo-"dy, and then diſtribute it unto them as they "kneel down upon their knees; The people "receive it with Thankſgiveing, rehearſing "the Benefits of God in Hymnes & Spiritual "Songs, & wholly imploy themſelves in this, "that they may celebrate it according to "Chriſts com mand, in remembrance of him. And these *Churches* deſerve to be well regarded, as being much ancienter then *Luther*; for planted they were by *John Huſſe*, and *Jerome* of *Prague*, who ſuffered Martyrdom at *Conſtance*. Yea, the Members of theſe *Churches* were ſo conſiderable many years ago, that the *Council* of *Braſil* thought fit to allow them the uſe of the *Cup* in the *Sacrament*, whence they got the name of *Calixtini*.

3. The *Reformed Churches* of *Poland*, meeting by their *Delegates* in ſeveral *Synods* of theirs, earneſtly endeavoured to agree upon ſome uniform Geſture at the receiving of the

the *Sacrament*; but foreseeing that some of the ignoranter sort of *People* would be hardly weaned from that whereto they had been so long accustomed, they left it free for them to receive *kneeling* or *standing*, but absolutely rejected and forbad *sitting*, as very unfitting, and very scandalous, because they observed it to have been affected and used by those who turned *Apostates* to *Arianisme*, and other blasphemous *Sects*, which denied the *God-head* of our *Saviour*. This was unanimously agreed on by the three sorts of *Churches*, which were setled in that large Kingdom; *viz.* Those of the *Helvetick*, *Augustane*, and *Bohemick* Confessions; who (as they tell us in the Preface to their Synodical Acts) after many sharp and tedious Conflicts with the *Tritheites*, *Ebionites*, *Anabaptists*, and other *Sectaries*, which at last with much ado they rid their Hands of; and after some unhappy Bickerings among themselves, whereby they had given advantage to the *Adversary*, and hindred the progress of the *Reformation*, thought fit to meet together, and then upon an amicable Conference of several other particulars, chiefly relating to the *Eucharist*, which had been the main Subject of their difference.

The

The Title prefixt to their Acts agreed on in their first meeting at *Sendomire*. A. D. 1570. is this, *Consensus mutuus in Religionis Christianæ capitibus inter Ecclesias majoris & minoris Poloniæ, Russiæ, Lithuaniæ, & Samogitiæ, quæ juxta confessionem Augustanam, Fratrum Bohemorum, & Helveticam, aliquo modo à se dissentire videbantur*. That is, "The mutual agreement in the points of "Christian Religion, between the Churches "of the Greater and Lesser *Polonia*, *Russia*, "*Lithuania*, and *Samogitia*, who in their "several Confessions (*viz.* the *Augustane*, "the *Bohemick*, and *Helvetick*) seemed to "dissent from each other. They met afterwards at *Cracow*, A. D. 1573. on *Michaelmas* day, when and where it was thus decreed. *Concluſum est, ut ſecundum morem Primitivæ Eccleſiæ libertati Chriſtianæ Ceremoniæ inter nos permittantur; monitis tamen Fratribus ut ſiqui Seſſione in Sacra Cœna uuntur, eam Ceremoniam Arianobaptiſtis propriam relinquant*. That is, "It is concluded, that according to the custom of the "Primitive Church, Ceremonies amongst us "may be left to Christian Liberty; yet so "as to admonish the Brethren, that if any "use sitting at the Lords Supper, they leave

"that

" that Ceremony as proper to the Arian-
" zing Anabaptists. Another general *Synod*
" of theirs, assembled at Petricow, *A. D.* 1578. inculcates the same. *Exoptandum, & optimum quidem esset, ut per totum Poloniæ regnum in omnibus Evangelicis Ecclesiis iisdem ritibus sacra Synaxis celebraretur. Et certe non esset ea res adeo difficilis; quod ad ipsos Ministros, & prudentiores homines, Illico in unam certam formam consentiremus. Sed quia vulgus & homines simpliciores mutatione rituum offenderentur-- Proinde Ceremonias libertati Christianæ donamus ac permittimus, ut stantes vel genua flectentes Pii Sacramentum corporis & sanguinis Christi sumant. Sessionis verò ad mensam Domini, quia præter Ritus in omnibus per Europam Evangelicis Ecclesiis vulgò consuetos, Illi inter nos primi Authores extiterunt, qui omnia temerè in Ecclesiâ immutantes, & sine scientia Christum quasi imitantes à nobis ad Arianismum perfidi Transfugæ facti sunt, quare hanc propriam ipsis (ut Christum, ita & sacra ejus irreverenter tractantibus) & tanquam minus honestam ac religiosam, simplicioribusq; admodum scandalosam Ceremoniam rejicimus.* That is, " It were best, and to be wisht,
" that the Holy Communion should be cele-
" brated

"brated with the ſame Rites in all the Evan-
"gelical Churches throughout the whole
"Kingdome of Poland. And truly the Thing
"were not ſo difficult, as to the Miniſters,
"and the wiſer Sort. But becauſe the Vul-
"gar, and unlearned Sort would be offen-
"ded with the change of their Ceremonies--
"Therefore we leave and permit them their
"Chriſtian liberty, ſo that the Godly may
"take the Sacrament of the Body, and Bloud
"of Chriſt either ſtanding, or kneeling. But,
"for ſitting at the Lord's Table, becauſe
"theſe firſt introduced it amongſt us, who,
"differently from the Rites commonly re-
"ceived in all the Evangelical Churches
"throughout Europe, altering all things
"raſhly in the Church, and fooliſhly, pre-
"tending to imitate Chriſt therein, became
"perfidious Revolters, from us to Aria-
"niſme; therefore we reject this Ceremo-
"mony as peculiar unto them (who as un-
"reverently handle Chriſt, as they doe his
"Sacraments) and as being not ſo decent
"and religious, but very ſcandalous to the
"Simple, and Ignorant. Laſtly, Another
General Synod of Theirs held at *Wlodeſlaw*.
A. D. 1583. confirmes the ſame.--- *Quod at-*
tinet ad Ceremonias Cœnæ Dominicæ, Sententia

jam olim in Sendomirienſi Synodo agitata, & Concluſio in Generali Cracovienſi atque Petricovienſi Synodo facta & repetita, in hoc etiam Wlodiſlavienſis Synodi Conſeſſu approbata eſt; nempe, ne in uſu ſit Seſſio ad menſam Domini in ullis hujus noſtri Conſenſus Eccleſiis Poloniæ, Lituaniæ, &c: Nam hæc Cæremonia (licet cum cæteris libera) Eccleſiis Chriſtianis, & Cœtibus Evangelicis non eſt uſitata, tantumque infidelibus Arianis, cum Domino pari Solio ſeſe collocantibus, propria. Cum itaque Seſſio potiſſimùm occaſione, & malo auſpicio illorum, qui miſerrimè ex nobis exciderunt, & Dominum, qui nos redemit, abnegârunt, in conſuetudinem irrepſit aliquot noſtris Eccleſiis; Rogamus & Hortamur omnes iſtos Cœtus & fratres noſtros in Domino, ut Seſſionem commutent in Cæremoniam nobis in Eccleſiis Evangelicis per Europam conſuetam; ſc: ut adminiſtretur Cœna Domini Stantibus, vel genua flectentibus (cum Proteſtatione contrà Artolatriam Papiſtis conſuetam) Quem utrumque Ritum, prout in quibus Eccleſiis hactenus uſitatus eſt, nobis liberum, ſine Scandalo & Vituperatione invicem relinquimus, & approbamus. That is, "As to the Ceremonies of the Lord's Supper, the Decree "debated long agoe in the Synod of Sendomire,

" mire, and the Determination made and
" repeated in the General-Synods at Cra-
" cow and Petricow, is approved also in this
" Session of the Synod of Wlodislau, *viz.*:
" that sitting at the Table of the Lord be not
" used in any Churches of our Communion,
" in Poland, Lituania, &c. For this Cere-
" mony, (although free as the rest) is not
" used in the Christian Churches, and Evan-
" gelical Assemblies, but is proper only to
" the Infidel Arians, who seat themselves in
" the same Throne with the Lord. Seeing
" then that sitting crept up by degrees into a
" Custome in some Churches of Ours, chief-
" ly by occasion, and the evil Advice of
" Those, who wretchedly fell from us, and
" denyed the Lord who bought them; we
" entreat and exhort all those Churches
" and Brethren of Ours in the Lord, that
" they change their Sitting into such Cere-
" monies as are used by us in the Evangelical
" Churches throughout Europe, *viz.*: that,
" the Supper of the Lord be administred to
" such as stand, or kneel (with a Protesta-
" tion against the Bread-worship used by the
" Papists) both which ceremonies, accor-
" ding as either hath been used by us in our
" Churches, we indifferently leave free, and

"approve to be uſed without Scandal or "Blame.

4. The *Reformed Churches* of *France*, and others which follow the example of *Zurich* and *Geneva*, do for the generality (as far as I can learn) communicate ſtanding, yet with a *Bow*, or *low Reverence* at their *approach* unto the *Table*, where they take the *Sacrament* in both kinds, in an ambulatory Poſture, paſſing from their Seats to the *Table*, and from thence (after they have communicated) to another part of the *Church*. And this Geſture they uſe not as condemning that of *kneeling*, but being well nigh neceſſitated thereto in many places, by the great number of Communicants, which otherwiſe could not be diſpatched in any competent time.

5. Of all the Forreign *Churches*, which go under the name of *Reformed*, I can find but one which uſeth *ſitting*, or forbiddeth *kneeling*, *viz.* The Church of *Holland*, with the moſt of her *Confederates*; (For in *Weſt-Frieſland* they receive *ſtanding*, as in other *Calvinian Churches*.) Thus we read in the Harmony of the four Synods of *Holland*--- *Liberum eſt ſtando, ſedendo, vel eundo Cœnam celebrare, non autem geniculando, ob ἀρτολατρίας*

τρείας *periculum*. *Pag*. 33. That is, "It is "left free to celebrate the [Lords] Supper, "Standing, Sitting, or Walking, but not "kneeling by reason of the Danger of "Bread-worship. What force there is in this *Reason*, especially to us at this day, shall be seen anon. In the *Interim* we may observe, that they think not this Decree so necessary, but it may be changed upon better consideration; for thus they say in the Conclusion: *Articuli hi ita mutuo consensu sunt constituti, ut si utilitas Ecclesiarum aliud postulat, mutari, augeri, & minui possint, & debeant*. That is, "These Articles are so "setled by mutual consent, that if the good "of the Churches require it, they may "and ought be changed, augmented, or di-"minished.

5. Our neighbour *Church* of *Scotland*, being wrought upon by some Zelots of late days, practised *sitting* also for some few years, till *kneeling* was enjoyned by the *Synod* of *Perth*, and so continued till the beginning of these unhappy Troubles, which I list not now to remember. But sure the effects thereof have not been so pleasing or advantageous to these Nations, as to cause any sober Christian to be an over-eager *Advocate*

vocate for *ſitting*, or a ſevere *Condemner* of *kneeling*; whenas we have ſeen to our Grief, that the introducing of *ſitting*, with too many other Novelties, unſetled all, and never left working till it had well-nigh buried both *Church* and *Kingdom* in the ſame Ruines.

Let me adde, that whatever the Practiſe of theſe two *Churches* be, or have been, yet both their *Confeſſions* commend humility and reverence at the receiving of the *Sacrament*, both which are certainly better expreſt by *kneeling* then by *ſitting*. *Confeſſio Belg.* thus-- *Art.* 35. *Huic nos Sacramento ſacro-Sanctio in cœtu populi Dei cum ſummâ humilitate & reverentia communicamus, memoriam mortis Chriſti Servatoris noſtri cum gratiarum actione ſanctè celebrantes, & fidei religioniſque Chriſtianæ confeſſionem publicè ibi profitentes.* That is, "We communicate of "this moſt holy Sacrament in the Aſſembly "of the people of God, with the greateſt "humility and reverence, ſanctifying the "memorial of the death of Chriſt our Sa-"viour with Thanksgiving, and making "publick Profeſſion of the Chriſtian Faith "and Religion. *Confeſſio Scot. Art.* 21. "thus-- *Hoc libere & ultro confitemur, nos inter*

inter Christum in æterna ipsius substantiâ, & elementa in signis Sacramentalibus distinguere, adeo quod nec signa loco rei signatæ adoramus; nec adoranda putamus; nec despicimus, aut, tanquam inutilia aut vana interpretamur, verum cum omni Reverentia illis utimur. That is, "This we freely and voluntarily "confess, that we distinguish between Christ "in his Eternal Substance, and the Sacra-"mental Signs or Elements, so that we "neither adore the Signs instead of the "Thing signified, nor think them fit to be "adored. Neither on the other side do we "despise them, or esteem them unprofita-"ble and vain, but we use them with all Re-"verence.

We are likewise to observe, that all the forementioned *Churches*, which use or enjoyne *kneeling* at the receiving of the *Sacrament*, deny and openly protest against the Doctrine of *Transubstantiation*, and the *Adoration* of the *Hoast*, and therefore conceive neither of them to be favoured, or countenanced any way by this Gesture.

We have seen the Judgment of the *Protestant* or *Reformed Churches* attested partly by their publick Confessions, and partly by their Practise; both which are visible at this

this day. It will not be amiſs to adde hereto ſome few Teſtimonies of the moſt eminent and leading *Divines* amongſt thoſe Churches, eſpecially ſuch, who either framed or followed, or (at leaſt) favoured the Model of *Geneva*; whom we ſhall not find ſo fierce againſt the Geſture of *kneeling*, or *Adoration* in the Act of receiving, as ſome of their Diſciples at this day would bear us in hand, many of whom utterly reject it as unlawful. And perhaps their *Judgment* may be more prevalent with ſome amongſt us, who have their *Perſons* in ſo great Admiration, as in compariſon of them, to deſpiſe the *Judgment* of their *Mother* the *Church* of *England*, and to diſobey her *commands*.

1. *Calvin. Inſtit. lib.* 4. *cap.* 17. §. 37. Diſputing againſt the *Papiſts* who give Divine honour to the *Sacramental Signes*, upon this pretence, *Chriſto hanc venerationem deferimus*, *We give this worſhip unto Chriſt*. Anſwers thus-- *Si in Cœnâ hoc fieret; dicerem, Adorationem eam demum eſſe legitimam, quæ non in ſigno reſidet, ſed ad Chriſtum in cœlo ſedentem dirigitur*-- "If this were "done at the celebration of the Lords Sup"per (for the *Papiſts*, we know, worſhip the *Sacrament* when it is carried about in *Proceſſion*

ceſſion) "I would ſay, That Adoration only "is lawful, which doth not ſtop in the Sa- "cramental Signe, but is directed unto Chriſt "ſitting in Heaven. In which words, he clear- ly juſtifies and approves the Practiſe of all thoſe *Proteſtant Churches*, which openly re- nounce *Tranſubſtantiation*, and the *Adora- tion* of the *Hoaſt*, which is built on that Te- net; directing their worſhip in the Act of *kneeling* at the *Sacrament*, ſolely and imme- diately to *Chriſt* in Heaven.

2. *Beza, Epiſt.* 12, confeſſeth--*Geniculæ- tio, dum Symbola accipiuntur, ſpeciem quidem habet piæ & Chriſtianæ Venerationis, ac pro- inde olim potuit cum fructu uſurpari.*--"Knee- "ling, in the Act of receiving the Sacrament "hath truly the face of a godly and Chri- "ſtian Worſhip, and therefore might be "heretofore profitably uſed. Now, I would faine know, why this Geſture may not be uſed as piouſly and profitably at this Day, as in thoſe auncienter Times; eſpecialy, by us of this *Church* and *Nation*, amongſt whom there is far greater Danger of apoſtatizing from the Faith and Feare of *Chriſt* to *Athe- iſme* and *Profaneneſs*, than of reverting to *Papal Superſtition*. The ſame *Beza* confeſ- ſeth, that this Cuſtome of *kneeling* was not

derived

derived from the *Papists*; but rather (as he thinks) their Superstitious and Idolatrous *Bread-worship* took beginning from this Custome. Wherein he will be found to be mistaken, for that was grounded on the Opinion of *Transubstantiation*, as by and by I shall make it appear.

3. *Peter Martyr*: *loc. Com: Class:* 4. *c.* 10. §. 50. *Quemadmodùm Augustt: admonebat, sistendum non esse Gradum in Carne, sed accedendum ad Divinitatem; ita hìc ego moneo, adorando, cum percipimus Eucharistiam, non esse consistendum in Symbolis, sed adorandum in Spiritu & Veritate Christum sedentem in Cœlis ad dextram Patris. Quod quia simpliciores non intelligunt, propter confirmatum & roboratum errorẽ Transubstantiationis, existimarim non esse inutile, si ab adoratione externa, puta à Prostratione, vel Genu-flexione temperaremus, quoad isti docerentur. Adoratio interna potest absque periculo adhiberi, neque externa, suâ naturâ, esset mala. Multi enim piè genu flectunt & adorant, illis Verbis Evangelii auditis, & Verbum Caro factum est. Nec tamen ipsa Verba dicenda sunt adorari, verum significata. Quod idem hic fieri quid prohibet, modò non adorentur Symbola, sed quod per illa significatur? Verum*

hoc

hoc tempore, ob prædictam Causam fortassis Adoratio externa non est opportuna, nisi frequens de his rebus esset in Concionibus mentio. "As *August*: admonished, that we should not stop "in the Flesh (of our Saviour) but approach to the God-head. So doe I here "admonish, that in our Adoration, when "we receive the Eucharist, we stop not in "the Signes but adore Christ in Spirit and "and Truth, now sitting in Heaven at the "right hand of his Father. Which because "the more ignorant Sort understand not, by "reason of the Errour of Transubstantia-"tion which is so rooted in them, I should "not think it inconvenient to abstain from "outward Adoration, *viz*: from Prostra-"tion or kneeling, till such were instructed. "The inward Adoration may be used with-"out Danger, neither is the Outward evil "in it's own nature. For there be many "who piously kneel and adore, when they "heare those words of the Gospel, The "Word was made flesh. Yet those words "cannot be said to be adored, but "that which they signify. What hinders, "but the same may be here done, so the "signes be not adored, but that which is "signified by them? Yet at this Time, for the

"the Cauſe fore-alleaged, perhaps out-
"ward Adoration is not ſo Seaſona-
"ble, unleſs theſe Things be frequently
"inculcated in our Sermons. In which words he ſufficiently juſtifieth the Practiſe of our Church, wherein 1. The *kneeling*, or *Adoring* at the *Sacrament* is directed to *Chriſt* alone in Heaven, not to the *Bread* and *Wine*. 2. The *People* have been inſtructed above theſe hundred yeares in the nature of the *Sacrament*, and the object of worſhip; and are ſo far from the Doctrine of *Tranſubſtantiation*, or practiſing any *Adoration* to the Outward Signes, that too many have run into the contrary extream of ſlighting & profaning it, either by thinking there is no Vertue or Preſence of *Chriſt* in it, or by carrying themſelves in that careleſs manner at it, as if they believed none.

4. *Muſculus loc: Com: De Cœna Domini. Non ſic pueriliter deſipimus, ut quod Dominus menſæ accubitu per occaſionem Veteris Paſchatis in hac eſt Sacramenti iſtius Inſtitutione uſus, ad hoc eſſe factum exiſtimemus, ut normam nobis & exemplum ad novi Paſchatis Communicationem accumbendi præſcriberet; quemadmodum nec in eo nobis poſita lex eſt, quam ſequamur, quòd non manè ſed veſperi*

Sacramentum

Sacramentum hoc instituit. Deinde non tam est commodum, ut ingens Communicantium multitudo ad mensas accumbat in Ecclesia, quam erat Domino, ut cum paucis, duodecim viz: *Discipulis, ad unam mensam accumberet*: that is, "We are not so childishly foolish, "as to think, because the Lord sate [or, "leaned,] at the Table at the Institution of "the Sacrament, upon occasion of the old "Passeover, therefore it was done to the "end, that he might prescribe us a Rule and "Paterne of sitting at the Partaking of the "New Passover; as hee appointed not us a "Law to follow, in that he instituted not "the Sacrament in the Morning, but in the "Evening. Besides it is not convenient, "that a great Company of Communicants "should sit at Tables in the Church, as it "was for the Lord to sit at one Table with "a Few, *viz:* with twelve Disciples.

5. *Daniel Chamier, De Eucharist. l. 7. c. 1. §. 10. Ipsa illa Celebratio est Actus religiosus, ac proinde separari nequit ab Adoratione Christi.* — "The Celebration of the Sacrament is a religious Act, and therefore "cannot be separated from the Adoration "of Christ. Againe *cap. 2. §. 9. Adoramus in Eucharistia, sed non adoramus Eucharistiam*

chariſtiam, that is, "We doe not adore the "Eucharift, but wee adore at the Eucha- "chariſt, or in the receiving of it. Now, what fitter Geſture to expreſs this *Adoration* by, than *kneeling*? ſure, *ſitting* was never counted proper for *Worſhip*. The ſame *Author*: *lib.* 8. *cap.* 2. §. 22. *Nemo unquam ſic inſaniit, ut omnes Circumſtantias actionum Chriſti dixerit obſervandas-- ſi ſumpſiſſet Panem, nec addidiſſet, Accipite, edite; tam certè importunum eſſet urgere perpetuum Eſum, quàm Accubitum: Et ſi non tantùm accubuiſſet, ſed etiam dixiſſet, Accumbite; tam ſeriò accumbendum eſſet, quàm edendum. Sed neutrum eſt. Accubuit, non juſſit accumbere. Dedit Panem, & juſſit edere.* that is, "No "man was ever ſo mad, as to affirme that "all the Circumſtances of Chriſt's Actions "were to be imitated and obſerved. --If "he had took Bread, and not added, Take, "Eate, it had been as abſurd and unreaſona- "ble to preſs a perpetual Eating, as a perpe- "tual Sitting. And if he had not only ſate, "but ſaid alſo ſit ye, we ought to have as ſe- "rioufly applyed our ſelves to Sitting, as to "Eating. But it is neither ſo, nor ſo. He "ſate; hee commanded not us to ſit. He "gave Bread, and commanded us to eate.

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Let me adde; *He bad his Disciples to doe it in remembrance of Him, and his Passion*, which *Remembrance*, or *Memorial* is to last till *Christ come again*, as the *Apostle* tels us. 1 *Cor.* 11. 26. And Consequently, the command binds the *Church* until his second comming, at the World's End.

6. To these I shall adde the Testimony of a Noble *Frenchman*, a great Enemy to the Superstitions of *Rome*, and as Famous for his Pen, as he was for his Sword. It is *Philip Mornay du Plessis*, in his Book of the Masse, wrote on purpose to confute the *Popish* Errours in this Point. *viz: lib.* 4. *cap.* 7. *pag.* 732: where we find him easily distinguishing thus, upon Saint *Ambroses* words. *Adoramus in Mysteriis, non Mysteria: in Sacramentis, non Sacramenta: Creatorem in Creaturâ Sanctificatâ, non ipsam Creaturam*: that is, "We adore at the Mysteries, not "the Mysteries themselves; at the Sacraments, "not the Sacraments themselves: the "Creator in the Creature which is sanctified, not the Creature it selfe.

7. Yea, Mr. *Cartwright* himselfe the first Great Champion of the *Non-Conformists*, in his first Reply. *pag.* 131, 132, acknowledgeth again and again, that *Sitting* at the Communion

nion is not Neceſſary. And though he ſay, that *kneeling* is *Dangerous*; he ſaith not, It is unlawful. Now, if it be confeſſedly lawful, even in his Judgment, who was the firſt great Stickler againſt the *Ceremonies of the Church*, methinks all ſhould conforme to that Practiſe which hath been ſo generally received amongſt us, ſince the *Reformation*; and obey lawful Authority, when it is thereby commanded. As for the Danger, pretended to be feared; may not it be juſtly eſteemed, a Feare where no Feare is? when the very ſame Authority which commands *kneeling* at the Sacrament, forbids the *Adoration* of the outward ſignes or Elements, and openly declares it ſelfe againſt the *Romiſh* Doctrine of *Tranſubſtantiation*?

Having thus ſhewen the Judgment and Practiſe of moſt *Chriſtian Churches* throughout the World, as touching the Geſture uſed at the receiving of the *Sacrament*; together with the Opinions and Teſtimonies, both of the Auncient *Fathers*, and ſome Moderne *Divines*. My next work ſhall be, to draw ſome Obſervations from thoſe Hiſtorical Paſſages, which may ſerve to juſtify the Practiſe of the *Church* of *England* in this Particular. To which I ſhall add ſome other

Reaſons

Reasons, drawen partly from *Scripture*-Grounds, partly from the nature of the Duty or Service, which this Gesture doth accompany.

1. Though it be not cleare in the *Gospel*, what Gesture our *Saviour* and his *Apostles* used at the receiving of the *Sacrament*, yet that which they used at the Eating of the *Passover* is expressly set down, *viz:* lying, or leaning on Couches, according to the Custome of the *Jewish Church* at that Time; which they thought fit to conforme unto without the least Scruple, or Affectation of Singularity. So did they likewise in singing of the *Hymne* after *Supper*, and other Circumstantials, which were then generally practised, and enjoyned by the *Sanedrin*, though without any expres Command of *God* for them. And all this, that they might not give just cause of offence, whereof our *Saviour* was very tender, where the thing enjoyned, or used, was not absolutely sinful, or extreamly scandalous; yea, though sometimes he was not obliged therto in strict Justice; as appears in the Case of paying the Tribute-mony, *Mat.* 17. 24: which although he was not bound to, as himselfe protested unto *Peter*, yet rather than give offence in so smal a mat-

ter, he bad *Peter* discharge it for them Both, and wrought a miracle to that purpose. Now though our *Saviour* and his *Apostles* used that Gesture at the *Passover*, which was then generally practised in the *Jewish Church*, yet they could not be ignorant that it was a different one from that commanded by *God*, and practised by his *People* at the first Institution of that Feast; for that was *Standing*, as appeares clearly enough by comparing the Circumstances set downe, *Exod*, 12, 11, 28: which cannot agree with sitting or lying down, but with standing only. But *Philo's* words are express, who tels us the *Israelites* were commanded to celebrate the Passeover in *Egypt*, having their loynes girt, ἀκλινῶς καὶ παγίως ἑστῶσι τοῖς ποσί, *and standing on their feet in a steady posture*. A Gesture suited to the present Exigent, when they were to be ready for an hasty march out of *Ægypt*. [See *Philo de Sacrif: Cainis & Abelis. Maimon: in Corban Pesach: cap.* 10. *S.* 15. *Babyl. Talm. in Pesachim. cap.* 9.] This *Beza* also also informes us of, as the general Opinion of the *Jewish Doctours*, in his *Annot*: upon *Mat.* 26.20. *Jubet Dominus Agnum à stantibus calceatis, & ad iter accinctis, cum festinatione comedi.* Exod. 12, 11. *Sciendum est igitur,*

igitur, illa; ut & mandatum de Postibus, & superliminari edium sanguine aspergendis, ad illam unicam noctem pertinuisse, qua fuit Israelitis quàm celerrime ex Ægypto migrandum. Quod summo consensu Doctores omnes Hebræorum testantur. That is, "The Lord "commands the Paschal Lambe to be eaten "in haſt, by ſuch as ſtood, were ſhod, and "their loynes girt for their Journey: *Ex.*12. "11. Ye muſt know therefore, that theſe Cir-"cumſtances, together with the Command "of ſprinkling the Doore poſts and lintels of "their houſes with Bloud, belonged to that "night only, wherein the Iſraelites were to "depart haſtily out of Ægypt, which all the "Hebrew Doctours teſtifie with one Con-"ſent. Methinks this Conformity of our *Saviour* and his *Apoſtles* to the Cuſtome then received by the *Jewiſh Church*, though without any particular warrant, or Command of *God* under the law, yea contrary to the Geſture uſed by the *Iſraelites* at the firſt Celebration, by *God's* particular Injunction; (the one, being a Poſture of Haſt, or motion; the other, of Reſt) ſhould be looked on as the beſt Patterne of Imitation for all *Chriſtians* at this Day, that in ſuch indifferent Things as theſe they ſhould readily con-

forme, and apply themſelves to the Practiſe of the *Church* wherein they live, eſpecially when determined and enjoyned by lawful Authority, leaſt otherwiſe they chance to incurre the Guilt of Scandal, and Schiſme, and Diſobedience to their *Superiours*.

2. The *Apoſtle* ſharply taxeth the *Corinthians*, 1 Cor 11: for their unſeemly Carriage at the receiving of the *Lord's Supper*, becauſe they uſed the ſame freedome and boldneſs thereat, as at their ordinary meales, in their own Houſes; whereas they ought to have made a great difference between the one and the other. He tels them, they might uſe a liberty at home, but when they came into the houſe of *God*, they ought to conſider in whoſe *Preſence* they were, to what *Table* they approached; and what an holy food they were there to be made Partakers of. Elſe, they ſhould be juſtly accounted *Deſpiſers* of the Houſe of *God*, the *Church*, unfit and unwelcome Gueſts at his *Table*, and unworthy *Communicants*, ſuch as diſcerned not the *Lord's* Body from their common Food---*Have ye not Houſes to eate, and to drink in? or deſpiſe ye the Church*

of

of God? verſ: 22. *He that eateth, and drinketh unworthily, eateth and drinketh Damnation (or Judgment) to himſelfe, not diſcerning the Lord's Body.* verſ. 29. Now this may well ſerve to awaken all ſober *Chriſtians* to a due regard of their Carriage at this holy *Sacrament*, that ſo a viſible Difference may appear in their Behaviour at This, and at the taking of their common Food; leaſt they give too juſt an Occaſion unto others (who obſerve them) to think, that they value and honour the One, no more than the other, and, which is worſe, induce the ruder Sort (who judge by what they ſee) to eſteem the *Sacrament* accordingly. We have had too many, and too ſad inſtances of this Indifferency in ſeveral Places, where ſitting hath been of late years in uſe amongſt us. And I have been informed by ſome Eye-witneſſes, that in *Holland* (the only forreigne *Church*, in a manner, where this Geſture is practiſed) this Abuſe is too too frequent; and though taken notice of, and inveighed againſt by the *Miniſters*, yet without effect; ſo powerful an Influence hath this Cuſtome upon them. They therefore who ſo earneſtly plead for this Geſture, might do well to conſider, and apply to

themſelves that Charge of the *Apoſtle*, which they ſo frequently urge againſt the Ceremonies of the *Church*, *Abſtaine from all appearance of Evil.* 1 *Theſſ.* 5. 22: and, the Inſtance of *Sitting* at meat in the *Idols Temple*, whereby the weak and ignorant were by Degrees imboldened to eate Things ſacrificed unto *Idols*, in honour of thoſe *Idols*. This preſumptious knowledge, and over-free walk of *Theirs*, becomming a ſtumbling-block to the weak and Ignorant, 1 *Cor.* 8. 9, 10, 11. Now, they ſtumbled in giving too much honour to a *falſe God*; Ours, in giving too little honour to the *True*. That auncient Father *Juſtin Martyr* tels us what value the Primitive Chriſtians put upon the *Lord's Supper*. Οὐ γὰρ ὡς κοινὸν ἄρτον, οὐδὲ κοινὸν πόμα ταῦτα λαμβάνομεν, ἀλλ' ὃν τρόπον διὰ λόγου θεοῦ σαρκοποιηθεὶς Ἰησοῦς Χριστὸς ὁ σωτὴρ ἡμῶν, καὶ σάρκα καὶ αἷμα ὑπὲρ σωτηρίας ἡμῶν ἔσχεν, οὕτως καὶ τὴν δι' εὐχῆς λόγου τοῦ παρ' αὐτοῦ εὐχαριστηθεῖσαν τροφὴν, ἐξ ἧς αἷμα καὶ σάρκες κατὰ μεταβολὴν τρέφονται ἡμῶν, ἐκείνου τοῦ σαρκοποιηθέντος Ἰησοῦ καὶ σάρκα, καὶ αἷμα ἐδιδάχθημεν εἶναι. That is, *We doe not receive theſe as common Bread, and Drink, but as Jeſus Chriſt our Saviour was incarnate by the word of God, and took fleſh and bloud, for our Salvation, ſo we are taught that the food which was conſecrated by him through the Prayer of the Word, and by which*

which being converted into our Substance our flesh and bloud are nourished, are the very flesh and bloud of that incarnate Jesus. Saint *Aug:* comes somewhat more home, when expounding those wordes of the *Apostle*, 1 *Cor.* 11. 29: he thus saith.-- *Apostolus indignè dicit acceptum ab eis, qui hoc non discernebant à cæteris Cibis, Veneratione singulariter debitâ.-The Apostle saith, the Sacrament was unworthily received by them, who discerned (or differenced) it not from other meates, by a veneration peculiarly due to it.* Therefore, in his Judgment, it was to be received with a Gesture different from that which we use at our ordinary Meales; also, with such a Gesture as expresseth *Veneration*, or *Worship*; and and such an one, is *kneeling*.

3. The *Primitive Church* studiously avoided that Gesture at the receiving of the *Sacrament*, which they used at their ordinary meales, as thinking it not reverent enough; and, to put a distinction between their spiritual and their corporal Repast, between the *Service* of *God*, and the *Serving* themselves at *Table*. Whence that auncient *Canon* of the *Council* of *Laodicea*, confirmed many yeeres after, and revived in the *Council* of *Trullo*, whereby the lying upon

Couches at the *Communion*, and the love-feasts which accompanied it, was absolutely forbidden in the *Church*, because that was the ordinary supper-posture in those *Easterne Countries*. *Tertullian* indeed speaking of the love-feasts, which followed the *Eucharist*, tels us that the *Christians* of his Time used a *Supper-posture* at them. *Apolog: cap.* 39.-*Non prius discumbitur, quàm oratio ad Deum praegustetur, &c. Before we sit* [*or lie*] *downe, we pray unto God*, &c. and a little after--*Æquè oratio convivium dirimet--Prayer likewise ends the Feast.* But he tells us not, that this was done in the *Church*, much less, that they used the same Gesture at the *Communion*, which preceded it. Yea, he elsewhere saith, that it was different from it; when he mentioneth-- *Stationem ad aram Dei, in quâ Dominus adoratur, & sacrificiorum orationes fiunt*-- *Standing at the Altar of God, where the Lord is adored, and such Prayers are made as belong to the Sacrifices.* Now *standing*, we know, was never used or accounted for a *Supper-posture*. And if *sitting* had been necessary, how durst the *Primitive Church* change it into *standing?* the example whereof is so invidiously urged against the present custom of the *Church* of *England*.

4. The

4. The *Church* of *Christ* always looked upon the *Communion Service* (whereof the Receiving is a part) as a principal part of *Divine Worſhip*, wherein her Children renewed their Covenant with *God, and offered up themſelves an holy living Sacrifice, which is our reaſonable Service*··· We profeſs to yeeld the unbloody Service in the *Church* of *God*, and to partake of the Myſtical Bleſſings, and by that means to be ſanctified, as being made to communicate of the Holy *Fleſh*, and Precious *Bloud* of *Chriſt* the *Saviour* of all. *Cyr. Ep. ad Neſtorium. Act: Conc: Epheſ: Tom:1.c.14. Nos ſervitutem, quæ λατρεία dicitur Græcè, ſive in quibuſdam Sacramentis, ſive in nobis ipſis debemus. Aug: de Civ: Dei: lib.10. c. 4.* That is, "we owe Service to "God, which the *Greeks* call λατρεία, partly in the Sacraments, partly in our own "Perſons. And *Calvin. Inſt. l.4. c. 14. §.1.* defines a *Sacrament*, *Teſtimonium Divinæ in nos gratiæ, externo ſigno confirmatum, cum mutuâ noſtræ erga ipſum Pietatis teſtificatione.* That is, *A Teſtimony of God's favour to us, confirmed by an outward ſigne, with a mutual witneſſing of our Duty towards him.* Indeed, this offering up of our Selves, (which is moſt ſolemnly done in the *Sacrament*) is

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the true and daily Sacrifice of the *Christian Church*, the Mystical *Body* of *Christ* thus offering up her Selfe by *Christ* her *high-Priest*, and *Head*, unto *God* the *Father*, as *Christ* once offered up himselfe to the same *Father* for his *Body* the *Church*. Now in such a publique and solemne worship as this, the *Adoration* of the *Body* must needs goe along with the *Devotion* of the *Soule*; else, it will be lame and imperfect. Wee shall shew our selves ashamed of *God*, and deny to profess him before men. God giveth grace to the humble, but resisteth the Proud; and will not vouchsafe to accept ought of ours, unless we first offer up our Soules and Bodies entirely to him. The Primitive *Christians* therefore constantly used the same lowly and reverential Gesture at the receiving of the Sacrament, which they did at the Prayers that accompanied it; whether *Standing*, (as on the Lord's Day, and all Dayes of publique Assemblies between *Easter* and *Whitsontide*) or *kneeling*, as on other Dayes.

And when the *Western Churches* thought good to turn *standing* into *kneeling* at all publick Prayers, on what Day soever, they used the same lowly Gesture at the receiving of the *Sacrament*; and the *Chancel* or Place where

where the *Communion* was celebrated, was called, by way of Eminency, *The Place of Prayer*. Certainly then, a *Prayer-Gesture* is most proper for this part of *Divine Service*. All those therefore who think *kneeling* a fit posture for *Prayer*, and practice it at other parts of the *Publick Service*, cannot with any reason refuse to use it at the receiving of the *Sacrament*; unless they will contradict the Judgment, and condemn the practice of the *Christian Church* in all Ages.

5. When the *Church* anciently used *standing* in *Divine Service* on the *Lords Days*, as the most proper Gesture whereby to testifie their Belief in the Resurrection of *Christ*, yet when the *Communicants* approached unto the holy *Table* to receive the *Sacrament*, they used constantly to express their Thankfulness and Reverence in a Gesture of *Adoration*, by bowing their Faces and Bodies to the Ground; wherein as they shewed their great Humility, so they shewed withall their high esteem of the Heavenly Gift, which there and then *God* vouchsafed to bestow on so unworthy *Receivers*; which serves for a good Pattern to us at this Day, that we express the same Reverence by a like Gesture of *Adoration*. And seeing that now the

the *Western Churches*, and ours in particular, usually expresseth the act of *Adoration* by *kneeling*, what fitter Gesture then that for this holy and solemn *Service*.

6. The far greater part of the *Protestant Churches* at this day, receive the *Sacrament kneeling*; and those who receive it *standing*, when they receive, make a reverential Bow at their approach to the Holy *Table*. As for *Sitting*, the Gesture which is so much contended for, and affected by our *Non-Conformists*, it was never heard of in the *Christian Church* till of late years, and then used but by one Forreign *Church* (that of *Holland*) which goeth under the name of *Reformed*. Whose practice herein, sure no wise and sober *Christian* will esteem so considerable, as to judge it should give law to all the rest. Were it not far more equitable of the two, that this should rather conform to the major part? as those few *Churches* in the Primitive *Age*, which kept *Easter* on the Fourteenth Day of the First month, on whatsoever day of the Week it fell (though they had *Apostolical Tradition* for it) yet for Peace and Orders sake, readily conformed to the greater number which kept it always on the Lords Day, as it was generally

generally agreed on in the first general *Council* held at *Nice*.

7. Those few *Churches* and *Divines* which commend *sitting* as the fittest Gesture, or dislike *kneeling* at the *Communion*, neither think that necessary, nor this unlawful. They commend *sitting* as that which they suppose most consonant to the Primitive Practice, and to the nature of a *Supper*. The groundlesness of which conceit hath been in part demonstrated, and shall be farther. And they mislike *kneeling* meerly for the danger or scandal thereof, as that which they think countenanceth the *Romish Adoration* of the *Hoast*, and confirms the *Papists* in their Idolatry, and Superstition. Now if this Reason might pass for tolerable, and be allowed at first, whilst such *Adorations* were in daily view to provoke the *Reformers*, or at least fresh in memory, and the People newly weaned from such Superstitions, so as to make some few *Churches* and *Doctors* to lean unto the other extreame; yet it cannot be rightly judged to have the same force at this day, when the People generally (especially those who condemn *kneeling*) are so far from *Popery*, that they are running apace into *Prophaneness*, and *Irreverence*, and

and *contempt* of *Divine Service*. How many be there amongst us, who have neglected the very substance of the Duty, in not receiving the *Sacrament* for many years? how many, who think themselves above the *Ordinance*? Yea, many, who deny the whole mystery of our *Redemption*, by entertaining old Heresies concerning our *Saviour*, whose death is therein commemorated, and the Benefits thereof applied unto the worthy *Communicants*. As for our first Reformers, they were so far from thinking it scandalous to retaine *kneeling* at the *Sacrament*, that they did it on purpose to avoid the scandal, which otherwise would have been given to the *Papists*, and to stop their blasphemous mouths, who vilified the *Sacrament* given in our *Church*, with the odious and ignominious Names of *Bakers Bread*, *Vintners Wine*, *Profane Elements*, *Ale-cakes*, and such like reproachful *Terms*. Wherefore to testifie their due esteem thereof (the *Bread* and *Wine* being consecrated to so blessed and holy a use, as is the *Communion* of the *Body* and *Blood* of *Christ*) and repel the slander of such virulent Tongues, they thought fit to shew their inward regard of it,

it, by their outward *Reverence* in *Kneeling*. Thus, as *Phyſick* is neceſſary for the *Patient*, not eſſentially, as his daily food; but accidentally, becauſe of his preſent *Infirmity*; ſo *kneeling* is preſcribed as a neceſſary Geſture at the receiving of the *Communion*, partly to vindicate the *Church* from the ſlanders of the *Papiſts*; partly to reform or prevent the irreligious Behaviour of the *Profane*. And the ſame prudent courſe did the Church of Chriſt take in the ancient times, at that other *Sacrament* of *Baptiſme*; wherein ſhe firſt uſed a threefold immerſion, by an *Apoſtolical Tradition*, to expreſs her Faith in the *Trinity*, and her Deteſtation of the contrary Hereſies of *Praxeas*, *Hermogenes*, and *Sabellius*. But when the *Arians* afterwards abuſed this Rite to the countenancing of their error touching the diverſity of *eſſence* amongſt the three *Perſons*, the *Orthodox Chriſtians*, to ſhew their diſlike thereof, uſed a ſingle Immerſion; yet not condemning the other. So *Greg.* the Great, and *Conc. Tol.* 4. *Can.* 5. When *Arianiſme* was ſcattered, the *Church* freely uſed, either one or other, as they thought fit. So though ſome few *Churches* thought fit to uſe *ſtanding*, or *ſitting* at the Communion,

sion, in the beginning of the *Reformation*, the *Adoration* of the *Hoast* being then fresh in memory, the better to avoke the *People* from it, and to shew their own Abhorrence of it. Yet now, on the rooting out of Popery, and the setling of the *Reformation* for so many years, the case is much altered. It is a good Rule in the law, *Causâ sublatâ, tolli constitutionem ex causâ illa ortam.* — *That the cause being taken away, the constitution grounded thereon, sinks with it.* The *Chirurgeon* deals otherwise with a *foule sore*, then with a wound that is come to *Agglutination*. How much more reason is there to retain *kneeling* amongst us, who have had it appointed by our first *Reformers*, and found it continued ever since, until these late unhappy Distractions, wherein we have welnigh lost the Very Substance of Religion, together with the Ceremonies.

8. The *Protestant Churches* of *Poland*, though differing in some other Particulars, yet when they met together at several Times and Places, to agree (amongst other Points, which they accounted either most material, or most seizible,) upon some uniforme order in the receiving of the *Sacrament*; though they permitted *Standing* thereat, to some of

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the *Helvetick Confession*, who had been anciently used to it (for those of the *Augustane*, and *Bohemick*, always communicated *kneeling*) and could not so soon or so easily be induced to break their old Custom; yet they absolutely condemned *sitting*. The Reasons whereof are remarkable, and to be well heeded by us of this distracted Nation, whose case and condition doth so near resemble Theirs. 1. They tell us, that none scrupled at *kneeling*, but the simpler and more ignorant sort. 2. That some affected *sitting* out of a foolish mistake, and pretence of imitating *Christ* therein. 3. That this Gesture of *sitting* was contrary to the Practise of the *Evangelical Churches* throughout *Europe*. 4. That it was introduced by the *Arianizing Anabaptists*, who revolted from them, and fell into several Blasphemous Errors, touching the *Trinity*, and our *Blessed Saviour*, and handled *Christ* as rudely and prophanely, as they did his *Sacraments*, by setting themselves in the same *Throne* with him, as if they had been his *Equals*; and therefore it was fit to be left unto them, as a marke of Distinction, whereby they might be discerned from the *Orthodox Professors*. I would to *God*, we

had not too much Ground of saying the same at this Day, when so many *People* amongst us, have been drawn away and misled into several Blasphemous Errours (touching *Christ* especially, and the *Trinity*) and are like to continue therein, and increase in number, as long as they see such Unconformity and Disobedience in several of the *Ministery*. For how can we think, in any Reason, to reduce these *Sectaries* unto the *Unity* of the *Faith*, whilst so many amongst us break the *Unity* of the *Church*; and can neither accord with their *Brethren*, nor obey their *Superiors*? Our Arguments will prevail little; and our Authority, less. Were it not far better, after the example of these *Polonian Churches*, to leave *sitting* unto the *Sectaries*, as a Character of difference, least otherwise we seem to countenance them in their Errors? Especially, when that fancy of reigning with *Christ* here upon Earth, hath so strongly possessed many of their Brains, that it hath set them upon desperate Projects to make good, and fulfill their Dreams. I hope that I shall not be thought to speak without Reason, when I have told you, that Mr. *Archer*, the late *Chiliast*, hath the same Ground for *sitting* at the *Communion*, who would

would have it then used, as a Badge and Cognizance of *Christians* believing in *Christs* promise of coming to Reign on this Earth again, and to take them into a familiar and a kind of equal Conversation with him; which Conceit of his methinks, may not be unfitly dasht by that Check of *Augustus*, which he gave to one who entertained him meanly, *I did not think that you and I had been so familiar*. It is worthy also our observation, that as the multiplying of *Sects* and *Heresies* in *Poland*, was the unhappy fruit of the Dissension of those *Churches*, (especially about the matter of the *Sacrament*) so it proved the happy occasion of uniting them together. God grant, we may learn wit by their example.

9. The nature of the Service, if well considered, requires the most humble and reverential Gesture. For in the receiving of this Holy *Sacrament*, we are made Partakers of all the *Benefits* of *Christs* Death and Passion, which therein are conveyed unto us, and thereby applied. We therein also offer up our selves, both Souls and Bodies, with all that we have, or are, unto *God*, in the nature of a Peace-offering or Sacrifice of Thanksgiving, for the many

great unſpeakable Benefits, beſtowed upon us through *Chriſt*, when he offered up himſelf unto his *Father* a Propitiatory Sacrifice upon the Croſs. Therein we receive a Pardon of our Sins paſt; Power to ſubdue Corruptions, and overcome Temptations for the time to come; Peace of Conſcience ariſing from Both, and a certain Pledge of our Reſurrection to a Life Eternal. Do not all theſe, do not any of theſe, require as much Humility, as Thankfulneſs? And is it not fit to expreſs that Humility (eſpecially, in the *Publick Service*, where *God* is moſt honoured, and requires us to honour him in the eyes of *men*) by the lowlieſt demeanour, thereby to ſhew and teſtifie our inward Devotion? If we were to receive a Pardon, or any conſiderable favour from an earthly *Prince*, we would not make the leaſt ſcruple to receive it *kneeling*; but rather condemn any one of unſufferable Pride and Arrogancy, Folly and Ingratitude, who ſhould think much to uſe that humble Geſture. Nay, if we were but admitted to kiſs the *King's* Hand, we would readily kneel to receive ſo eaſie, ſo ordinary a Favour. *Children* uſe the like Geſture, when they aske their *Parents* Bleſſing; and when a *Subject* doth Homage to his *Prince*, he performes it with

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the same Reverence. Shall we then doubt, or deny to perform the same, when we receive a Pardon from the Great *King* of Heaven and Earth, the *King* of *Kings*, sealed unto us in this *Sacrament*? When we receive the Gift of Eternal Life, conveyed unto us by *Christ*, of whom we are therein made Partakers? When also we do solemn homage unto our *Lord* and *Saviour*, by devoting our selves wholly to his Service, who once devoted himself a Sacrifice to *God* for our Salvation? Sure, there is strength in this Argument, if either Reason or Religion may be judge. For thus *God* himself argues with his *People* by the *Prophet Malachi*. *A Son honoureth his Father, and a Servant his Master. If then I be a Father, where is mine honour? and if I be a Master, where is my fear? Ye say, the Table of the Lord is contemptible. And if ye offer the Blind for Sacrifice, is it not evil? And if ye offer the lame, and the sick, is it not evil? offer it now unto thy Governor, Will he be pleased with thee, or accept thy person, saith the Lord of Hosts? Ye brought that which was torne, and the lame and the sick, Thus ye brought an Offering; Should I accept this of your Hand, saith the Lord? I am a Great King saith the Lord of Hosts, and my name is dread-*

ful among the Heathen. Mal. 1. 6, 7, 8; 13, 14.

And if we look upon *Scripture-Patternes*, we shall find that the most eminent *Saints* and *Servants* of *God* have used the lowliest Gestures on any of these Occasions; and that not only unto *God* in Person, but to his *Deputies* also who represented him; to his *Princes*, *Preists*, and *Prophets*. When *Abigail* came to aske pardon of *David*, for her husband *Nabal*, *she bowed her selfe to the Ground, and fell at his feet.* 1 *Sam.* 25. 23. So did *Joseph's Brethren* to him, when they were caught in a supposed Theft. *Gen.* 44. 14. Yea, so did *Absalom* (as wicked and proud, as he was) upon his returne to his *Father*. 2 *Sam.* 14. 33. when the same *Abigail* would expresse her thanks to *David* for signifying by his Messengers his intention of marrying her, she used the same Gesture. 1 *Sam.* 25. 41. The like used *Abraham* to the *Hittites*, when they granted him the *Sepulchre* he petitioned for. *Gen.* 23. 12. So, did *Jacob. Gen.* 47. 31. *Jehosaphat* also, and his *People*, on good Newes. 2 *Chron.* 20. 18. When *Joseph* brought his Sons to be blest, he thus expresst his Desire, *Gen.* 48. 12. *Bathsheba*, and the *Prophet Nathan* did the like, when they petitioned

petitioned *David*, in behalfe of *Solomon*, 1 *King.* 1. 16.23. *Jacob*, thus expreſt his reſpect to his Elder Brother *Eſau*. *Gen.* 33. 3. *Salomon* his Duty to his mother *Bathſhebah*, 1. *King.* 2. 19. *Araunah*, his homage to King *David*. 2. *Sam.* 24. 20. How much more Reverence is due, when all theſe meet together, as they doe in the *Sacrament*, wherein we receive a Pardon, and a Bleſſing, and have our Intereſts in the Kingdome of Heaven renewed and confirmed to us; wherein, we offer up thanks-giving for the greateſt of Favours; petition the great *God* for Grace and Glory in behalfe of our Selves and others; and performe Solemne Homage to our *Soveraigne* Lord and *Maſter*?

But more especially we find theſe lowly Geſtures uſed at the Sacrifices. So the *Iſraelites*, when they bleſſed *God* thereat, by King *David's* command. 1. *Chron.* 29. 20. The like they did at the firing of the Sacrifice; whereby *God's* acceptance was ſignified, 2 *Chron.* 7. 3: and 1 *King.* 18. 39. *Hezekiah* alſo, and his *People*, at the ſolemne Sacrifice. 2 *Chron.* 29. 29, 30. Now, in the Sacrament, there is not only a lively repreſentation, and a grateful Commemoration, of that great Sacrifice which *Chriſt* offered up-

on the Cross for our Redemption, (whereof all these were but imperfect Types and Shadowes) but also an effectual Application of all the Benefits thereof, unto every worthy *Communicant*. Therein also we offer up unto *God* all that we have, or are, the Sacrifices of Praise, and Almes, as the *Apostle* cals them, *Heb.* 13. 15, 16. Our Bodies also, and our Soules. And have we not reason to use the same lowly Gestures at the time when so manifold a Sacrifice is offered up unto *God*?

Especially, when we find several Prophecies of these Gestures to be used towards our *Saviour*, which sure we cannot present him with at a fitter Time, than when so solemne a Service is performed to him--*I have sworne by my selfe, that unto me every knee shall bow. Isa* 45. 23: which the *Apostle* applies unto our *Saviour. Rom.* 14. 11. *They that dwell in the wildernesse, shall bow before him--Yea, all Kings shall fall down before him. Psal.* 72. 9, 11. Every knee must bow, none excepted. Not the vilest and most barbarous, those in the Wildernesse: not the highest amongst men, to whom all others bow; *Kings* are not exempted. All then are comprehended and obliged to this Service; except

except we intend by refractory Irreverence to contradict those Prophecies, and nullifie them as far as lies in us.

10. The most proper Gesture for *Prayer* is *kneeling*, as that which is the most humble and devout. And this Gesture is recommended to our imitation by the most eminent persons, and the most exemplary Patterns in both *Testaments*. By King *Solomon*, a great *Prince*; by *Daniel*, a great *Prophet*; and by *Ezra* a famous *Priest*, under the Law: by Saint *Peter*, and Saint *Paul*, the two great *Apostles*; by Saint *Stephen*, the first *Martyr*; and by *Christ* himself, the great *Pattern* of *Perfection* under the *Gospel*. Neither is this denied by the *Non-Conformists*, who allow of *kneeling* at *Prayers*, both by their Judgment and Practice, at other times. For though there be too many at this day, who are so wretchedly careless and irreverent, as to sit at them, yet I hope there is scarce any of them so strangely impudent, as to plead for *sitting* at *Prayers*, as the most fitting Gesture, or to condemn *kneeling*. Now it is most clear, that in our *Church of England*, the very same Authority which enjoyns the *Communicant* to kneel at the receiving of the *Sacrament*,

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enjoyns the *Minister*, who gives it, to deliver it with a *Prayer*; and which is more, the *Receiver* is to testifie his assent to that *Prayer*, by saying *Amen*, at the close, according to the ancient Custom of the *Church*. This is attested, not only by those antient *Constitutions*, which go under the name of the *Apostles*, but also by *Cyril* of *Jerusalem*, for the *East*; and by Saint *Augustine* for the *West*, as the practice and general usage of the *Christian Church*. *Const. Apost. lib.* 8. *cap.* 13. thus directeth the Service--- Ὁ ἐπίσκοπος διδότω τὴν Προσφορὰν, λέγων, σῶμα Χριστοῦ· καὶ ὁ δεχόμενος λεγέτω, Αμήν. Ὁ δὲ Διάκονος κατεθέτω τὸ ποτήριον, καὶ ἐπιδιδὰς λεγέτω, Αἷμα Χριστοῦ, ποτήριον ζωῆς· καὶ ὁ πίνων λεγέτω, Αμήν. That is, *Let the Bishop give the Oblation* [*of Bread*] *saying, The Body of Christ; and let him that receiveth it, say Amen. Then the* Deacon *having taken the Cup, and delivering it, let him say, The Blood of Christ, the Cup of Life; and let him that drinketh, say Amen. Cyrill* of *Jerusalem* tells us the same, in his Instructions to the *Communicant*, *Orat: Mystag.* 5ta. The Place before cited-- Δέχου τὸ σῶμα τοῦ Χριστοῦ ἐπιλέγων τὸ Αμήν. Εἶτα προσέρχου τῷ ποτηρίῳ τοῦ αἵματος, κύπτων, καὶ τρέπῳ προσκυνήσεως καὶ σεβάσματος, λέγων τὸ Αμήν.

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That is, *Receive the Body of Christ, saying withal, Amen. Then approach to receive the Cup of* [*Christs*] *Bloud, bowing thy self, and saying, Amen, after the manner of Divine Worship and Adoration.* Saint *Augustine* also witnesseth for his time, saying *Universa Ecclesia accepto sanguine Christi, dicit, Amen,* That is, *The Universal Church at the receiving of the Bloud of Christ, saith, Amen.* So he *Resp. ad qu. Orosii, 49.* Methinks they who scruple not to *kneel* at other *Prayers*, should make as little question to *kneel* at this; which though a very short one, is a very solemn and material one: especially, when at the same time, if they really be such devout Receivers as they would be thought to be, they lift up their Hearts in secret *Prayer* and *Praise* unto *God*; in *Praise*, for the great Benefits there bestowed, *Christ* and his Merits; and in *Prayer*, for a Blessing upon the *Sacrament*, that it may prove effectual to those ends for which *God* appointed it, and that themselves may for the future walk in some measure answerable to so great and undeserved mercies. Sure *kneeling* will best suit both with that publick *Prayer* of the *Minister*, and this private one of the *Receiver*, as that which best expresseth both

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his Humility and his Thankfulneſs. Now if any are pleaſed to cavil that the *Miniſter* who officiates and pronounceth the *Prayer*, ſtands at the ſame time when the *Communicant* is enjoyned to *kneel*, they have as much reaſon to except at him when he uſeth the ſame Geſture at the pronouncing of the *Bleſſing*, which is a like ſhort *Prayer*; at *Parents* alſo, when they bleſs their *Children*; and at the Prieſts under the Law, who uſed the ſame Poſture when they bleſſed the *People* at the *Paſſover*: 2 *Chron.* 36. 27. Yea we read that *Jacob* ſate upon the Bed when he bleſſed the two Sons of *Joſeph* in the ſame Prayer-Form. Whereas they with their Father *Joſeph* received the *Bleſſing* with a very low *Bow*. *Gen.* 48. 2, 12.

11. The more worthy any Creature, or Ordinance of *God* is in it ſelf, or the nearer Relation it hath unto *God*, the more honour and reverence is due thereto. So the parts of the *Tabernacle* and *Temple*, *viz.* The *Court*, the *Holy Place*, and the *Holy* of *Holies*, had ſeveral Degrees of *Holineſs*, and were regarded accordingly. The *Levites* might officiate in the *outward Court*; the *Prieſts* only in that which was called *Holy*; the *High-Prieſt* only might enter into the

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Holy of *Holies*, and that but once a yeare. So for the *Sacrifices*; some of them must be eaten by any whom the *Officer* would invite; some by the *Priest* alone; and others must be entirely offered up unto *God*, and consumed upon the *Altar*. Now the *Sacrament* of the *Lords Supper*, hath been always accounted the most Sacred and Solemn Ordinance of *God* in the *Christian Church*, and *Christ* himself hath taught us, that his *Body* and *Bloud* are therein contained, and communicated unto us thereby. Whence it will follow, that we owe a proportionable Reverence thereto, and are to honour *God* thereat, with the greatest Humility and Devotion. When the *Angel* of the *Lord* appeared in the *Bush*, *Moses* was forbid to approach too near, and commanded to pull off his Shoes, because the place whereon he stood, was *Holy Ground*, *Exod.* 3.5. Shall we then irreverently approach unto that *Table* whereat the *Lord* of *Angels* is present attended by those Heavenly Officers; present, in so near, so strange, so mysterious a way? *Moses* then hid his face at that dreadful sight, *ver.* 6. and shall we come to the *Sacrament* with bold Looks and Gestures, as if we were *Christs* Fellows

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and Equals? When *Jacob* saw *God* but in a night Vision, he was presently struck upon his waking, with an awful Regard, which made him say, *How dreadful is this Place? this is no other but the House of God, and this is the Gate of Heaven*--- *Gen.* 28. 13, 16, 17. Shall not we be alike affected at the *Sacrament*, and ready to express our Regard of it, wherein we are admitted not only to his *House*, but to his *Table*; not only see the *Gate*, but eat the *Bread* of *Heaven*, the *Celestial Manna*? The Antient Fathers of the *Church* have therefore upon all occasions, endeavoured to strike an awe in us, and work a due regard toward the *Sacrament*, by the high and venerable Titles which they bestowed thereon. *Chrysost.* in 1 *Cor.* 10. 16. calls it, μυστήρια φρικτὰ, *Dreadful Mysteries*--- τὸ ποτήριον τὸ φοβερὸν, καὶ φρικωδέστατον--- *The awful and most dreadful Cup*; and the whole Service, wherein *Christ* is offered up representatively, instead of the slaughtered Beasts under the Law, he calls--- πολλῷ φρικωδέστερον καὶ μεγαλοπρεπέστερον ἱερουργίαν, *A Service much more dreadful and Majestical, then any under the Law.* *Greg. Naz.* calls it, μεγάλων μυστηρίων ἀντίτυπον, *The Copy or resemblance of Great Mysteries.*

steries. Saint *Aug. de Verb. Dni. Serm.* 28. calls it, *Cœleste & venerabile Sacramentum, The Heavenly and Venerable Sacrament. Greg. M. Dial.* 4. *c.* 58. tells us, that none of the Faithful doubt, but that at the time of Consecration, *ad Sacerdotis vocem Cœlos aperiri, Angelorum choros adesse, The Heavens are opened at the voice of the Priest, and the Quire of Angels present.* Dionys. (as before) calls the Sacramental Signes, Σεβάσμια Σύμβολα, *Venerable or Adorable Signes.* The *Communion Table* is also honored with the Titles of, Ἱερὸν, *sacred*, φοβερὸν, *dreadful*, ἅγιον, *Holy, Mystical, dreadful, royal.* Sure these ancient worthies of the *Church*, were much mistaken in the misapplying of such Holy and Honorable Titles to the *Sacrament*, with the Service and Table that attend it, if no manner of awefulness or veneration were due unto it: or they are much mistaken at this day, who think the Ordinance so mean, and the *Table* so contemptible (as those in the Prophet *Malachi*'s time did) that any careless Posture is good enough for it, and *kneeling* too good.

Adoration indeed is due unto *God* alone, but a Religious Reverence is due unto such Crea-

Creatures and Ordinances of his, as have a peculiar Relation unto him, and in regard thereof, are ſtyled *Holy*; to his *Day*, his *Houſe*, his *Word*, his *Service*, conſiſting in *Prayers* and *Praiſes*. All which, if taken by themſelves, are of the ſame Nature with other *Days*, *Houſes*, *Writings*, and *Services*. Yet the *Non-Conformiſts*, I preſume, allow of ſome difference between the *Church*, and their *Private Houſes*; between the *Bible*, and other ordinary *Books*; between the *Service* of *God*, and of *Men*, and ſcruple not to make that difference appear by their outward Carriage and Demeanor. How then comes it to paſs that the *Bleſſed Sacrament* of his Supper, that moſt Holy and Solemn Ordinance, which he left us as a pious Memorial of his *Paſſion*, when himſelf was now to leave the World, ſhould be thought unworthy of any peculiar *Reverence*, but have the ſame neglectful Geſture uſed at it, as at our ordinary Meals?

Neither will the ſame *Perſons* deny, but that at the time of Receiving, they yield an *intentional Reverence*, or *Adoration* of Soul unto *God*. I would faine know then, why they will not expreſs it at the ſame time by an anſwerable *Geſture*, ſuch as *kneeling*

ing is, whereby to testifie their own *Devotion*, and excite that of others. They allow of lifting up the Hands and Eyes in *Prayer*, with other significant expressions of their Zeale and Devotion; why not as well of *kneeling* at the *Sacrament*, whereby to express their *Humility*? I hope they will not say, they have none to express, or that they are ashamed to own it in Publick. There is no Pious *Affection* or *Disposition* of the *mind*, but, if it be reall and hearty, will endeavour to shew it self outwardly upon all good occasions. *Godly Indignation* in the *Publican* commanded his hands to knock on his Breast. *Luke* 18. 13. *Faith* moved the *Womans* hand, to touch the Hem of *Christs* Garment. *Mat.* 9. *ver.* 20, 21, 22. *Charity* stretched forth the *Samaritans* hand, to bind up the wounds of the half-dead *Traveller*. *Luke* 10. 34. *Sorrow* for *Sin* caused *Peters* eyes to poure forth streams of bitter Teares. *Mat.* 26. 75. *Zeale* and *Earnestness* to know the will of *God*, and the way of Salvation, fixt the eares of *Lydia* to attend the word of *God*, preached by Saint *Paul*. *Acts* 16. 14. And *Hope* lifteth up pure hands unto *Heaven* in Prayer, in confidence of *Gods* Promises. 1. *Tim.* 2. 8. And shall *Humility* on-

ly be idle and ineffectual? Shall it have no power or force at all, to demonstrate it self in acknowledgment of so undeserved Mercies, whereof it is made Partaker in the *Sacrament*, by some *significant Gesture* at the receiving thereof, in some measure proportionable to the pious and lowly affection of the mind? I hope, they will not reply, that no *significant Ceremonies* are to be used in *Gods Service*, whereas some of their *Forefathers* have supplicated for *Sitting*, as a *Gesture* fit to set forth *Rest*, and the accomplishment of *Ceremonies* in *Christ*: Others disputed for it, because it is best agreeable with our *Coheirship*. And others have urged *standing*, as better consorting with the *Eucharist*, which is a *Sacrament* of *Thanksgiving*. If notwithstanding all this, they disclaime *significant Ceremonies*, sure they are very uncertain *Oracles* to hearken unto, and as unconstant Guides to follow.

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12. All things indifferent, which are to be used in the *Service* of *God*, are in the Disposition of the *Church*. But the *Gesture* in the Act of receiving the *Sacrament* is such an *Indifferent Thing*; as having neither *Precept*, nor *Prohibition*, nor expresse *Determination*

mination in the *Scriptures*. *Ergo*. The truth of the *Propoſition* is confeſt by Mr. *Cartwright* himſelf, in his firſt Reply, *pa.* 18. *I know no man* (ſaith he) *who ever denied, that the Church may make Orders in ſuch Things as are not ſpecified, and preciſely determined in the Word of God.* And the truth of the *Aſſumption* is ſufficiently clear from Holy *Scripture*. For neither in the *Goſpel*, nor in St. *Pauls* firſt Epiſtle to the *Corinthians*, *chap.* 11. Where the order and manner of the Celebration is very punctually ſet down; nor elſewhere in holy Writ, is there one word to be found touching the Geſture which our *Saviour* and his *Apoſtles* uſed at the firſt Inſtitution; or, which the *Primitive Chriſtians*, in the *Apoſtles* days, uſed at the celebration thereof; though the *Apoſtle*, in the place alledged, exactly ſets down the other circumſtances of *Time* and *Place*. Much leſs is there any Precept touching this particular, to bind the *Church* in all ſucceeding Ages. Doubtleſs, if the Geſture which *Chriſt* and his *Apoſtles* uſed at the firſt had been material, or neceſſary for our Imitation, it would have been left ſomewhere upon Record, that ſo we might have had a certain Pattern to follow. But ſeeing it is

not, why ſhould we not think it left free to be determined by the *Church*, conſonantly to thoſe *Apoſtolical* Rules of *Decency*, *Order*, *Edification*, and *Peace*, which are preſcribed? *Rom.* 14. 19. 1. *Cor.* 14. 25, 40.

Theſe Reaſons, duly weighed, will ſerve to anſwer moſt of thoſe Objections, which have been urged againſt *kneeling* at the receiving of the *Sacrament*. Yet for the better clearing and confirming of the lawfulneſs, and fitneſs, and conſequently of the neceſſity of uſing this Geſture, when commanded by lawful Authority; I ſhall ſet down ſuch Objections as I have met with, and ſubjoyn their Anſwers for farther ſatisfaction.

Object. 1. That Geſture which our *Saviour* and his *Apoſtles* uſed, at the *Inſtitution* of this *Sacrament*, is moſt fit and decent, and obliegeth all *Chriſtians*. So excellent and authoritative a *Pattern* hath the force of a *Precept*. Now, that our *Saviour* and his *Apoſtles* ſate thereat, ſeems clear from the Hiſtory of the *Goſpel*; wherein we read, that they ſate at the *Paſſover*, at the cloſe of which Feaſt the *Sacrament* was inſtituted, and there is not the leaſt mention of changing their *Poſture* throughout the whole time that the *Supper* laſted. If the *Apoſtles* then

kneeled

kneeled not, but used a Fellow-like Gesture with *Christ*, with whom they *sate* at the same *Table*, is it not a great Hypocrisie in us, to pretend greater Reverence and Devotion in receiving it, than the *Apostles* used?

Answer. 1. The maine of this Objection hath been already answered in the parts thereof, for I have already shewn, that 1. There is not any clear Proof in the *Gospel* what Gesture our *Saviour*, and his *Apostles* used at the first Celebration of the *Sacrament*, which doubtless would have been mentioned, if that which they then used had been necessary for the Service. 2. The Gesture used at the *Passover*, which preceded it, was not *sitting*, but *Lying down*, or *leaning* on Couches. 3. In the use of this Gesture at the *Passover*, *Christ* and his *Apostles* accommodated themselves to the present Custom of the *Jewish Church*, wherein they lived; very differently from the first Institution, at which time *standing* was used, and that by *Gods* command: which is a fair warrant for us, to conform in the like case to the Practice of the *Church* wherein we live; and not to take temporary Circumstances of Religious Actions and Services, for necessary and universal Commands.

4. They might possibly, for ought appears to the contrary, change that Gesture which they used at the *Passover*, into a different one, when the *Sacrament* came to be celebrated; seeing we read, that in the distance between them, our *Saviour* rose from the Table, and washt his *Disciples Feet*.

2. If it could be clearly proved, that *Christ* and his *Apostles* used such a particular Gesture at the receiving of the *Sacrament*, and that Gesture to be *sitting*; yet no forcible Argument could be drawn from thence to oblige all *Churches* at this day to use the same; no more then to conform our selves unto other *Circumstances* which accompanied that first Celebration, which yet are neither practised, nor prest by our *Non-Conformists*; *viz.* That it was celebrated by *Night*, *after Supper*, in a private Chamber, by men only, and those but twelve in number, and all of them of the same Family or constant retinue of our *Saviour*; also that the *Bread* was unleavened, and the *wine* mingled with water, according to the custom of the *country*, as the Ancients generally held, and as generally imitated. See *Prov. 9. 2. Just. Martyr, Apol. 2.* What a noise would have been raised, if the *Evangelist* had told us

[καθιζοντος

[κατακειμενων αυτων] instead of [εσθιοντων] that instead of [*As they were eating*] *Christ took Bread and blessed it*--he had said [*As they were sitting*]-- And yet these men think it not requisite to celebrate the *Sacrament after Supper*, as our *Saviour* than did. As little care do they take to imitate either *Him* or his *Hearers*, in the Gesture which they used at the *Preaching* and *Hearing* of the *Word*; for we read that it was our *Saviours* Custom to sit when he preached, the people standing all the while; which Practise our *Non-Conformists* do utterly cross, amongst whom the *Preacher stands*, and the *People sit* all the while. Let me add one *circumstance* more, which was preparatory to our *Saviours* first Celebration of the *Sacrament*, and was very solemnly performed by him, *viz.* his rising from the *Table* after the *Paschal Supper*, and washing his *Disciples Feet*. A thing done with so much solemnity by our *Saviour*, and the passages thereof so exactly set down by the *Evangelist* St. *John*, that in all reason it might be thought to oblige the *Church* to a perpetual and universal observance, but that we find it otherwise understood by the Primitive *Christians*, who never looked thereon as a necessary bind-

binding Ordinance, or generally practised it. Yea, if we more narrowly look into the Passages there recorded. *Jo.* 13. 2-17. we shall find that it looks like a *Sacrament* of it self, instituted and enjoyned by Christ at the very same time, when he ordained the *Sacrament* of his last Supper. For we find there, 1. An outward visible Signe; *Water. ver.* 5. 2. An inward, spiritual Grace; *Part with Christ, Cleansing from Sin, Sealing of Pardon*; which is the *Promise* annext to it, *ver.* 8, 10. 3. A mysterious Signification, then not well understood by the *Apostles*, *ver.* 7. As neither was the mystery of his Death and Passion, though lively represented by the *Sacrament* of his *Supper*. 4. A strict command of observance. *ver.* 14, 15. *Ye ought to wash one anothers Feet. For I have given you an example, that ye should do, as I have done to you.* 5. The necessity thereof shewn in order to Salvation, *ver.* 8. *If I wash thee not, Thou hast no part with me.* 6. Let me adde that *Judas* was at both alike, and alike unclean. *ver.* 10, 11. Yet, notwithstanding all this, our *Non-Conformists* think not themselves oblieged to use this *Ceremony*. Why should they then think themselves more oblieged to use the same

ſame Geſture which our *Saviour* and his Apoſtles uſed at the Sacrament of his Supper, in caſe it had been *Sitting*, and that expreſſly mentioned in the Goſpell?

3. As to the Geſture of the *Apoſtles* in particular, when they firſt received the *Sacrament* from the hand of Chriſt, none of the *Evangeliſts* informe us what it was, ſo that, for ought we know, it was different from that which he uſed at the time of giving. But, ſuppoſe it were the ſame, (which is not proved) it will not follow, that we are to uſe it at this Day. A different Behaviour well befits us towards Chriſt now aſcended into his Glory, from that which his *Apoſtles* uſed towards him, when he was converſant here on Earth. He then took upon him the forme of a ſervant, and made himſelf of no Reputation, *Phil.* 2. 7. yea he tels his *Apoſtles*, *that he came not to be miniſtred unto but to miniſter*, *Mat.* 20. 28. and accordingly he waſhed his *Diſciples* feet at the ſame time. *Jo.* 13. 5. We read not that any of his *Apoſtles*, after they were choſen to that office, ever *kneeled* unto him, no not when they *Prayed* unto him, *Increaſe our Faith*, *Luk.* 17. 5. But the Caſe is much altered, now that he is exalted

alted unto his Kingdome, *set at his Fathers right hand, far above every name that is named, not onely in this world, but in that also which is to come.* Eph. 1. 20, 21. Now *that all Power is given him in Heaven and in Earth* Mat. 28. 18. *and that all things are put under his feet,* Eph. 1. 22. *Every knee is to bow unto him.* Phil. 2. 9, 10, 11. *we know Christ no more after the flesh,* saith the *Apostle,* 2 Cor. 5. 16. whence we read that Christ put back *Mary Magdalene,* when she approached to touch him, with the same freedome and familiarity, after his Resurrection, which *She* had used to him before, *Jo.* 20. 17. Saint *Matthew* tels us, that when his *Apostles* saw him in that mountaine of *Galilee,* which he had appointed to meet them in after he arose from the Dead, that they worshipped him *Mat.* 28. 16, 17. S. *Luke* also informs us that they worshipped him, upon his Ascension into Heaven. *Luk.* 24. 51, 52. If then we will imitate the *Apostles,* we must worship him, as they did, upon all good occasions, with a low, bodily Reverence, more especially, in the Sacrament, wherein is lively represented to the eye of Faith, that crucifyed *Body* of his, which he still represents to the eye of his *Father* in Hea-

ven, at whose right Hand he sits, & by the powerfull efficacy of that Sacrifice, obteines pardon of our sins, a mitigation of our suffrings, and a gratious answer to our supplications.

Ob. 2. The *Sacrament* is called, *The Lords Supper*, by the *Apostle* 1 *Cor.* 11. 20. therefore a *Supper Gesture*, is fittest to be used thereat, which, amongst us, is *Sitting*. Whereas in the Practice of the *Church of England*, there is nothing like a *Supper*. The *Communicants* neither *eate* nor *drink* together at the *same Table*, but receive some small Portions of Both from the Hand of the *Minister*. Neither are these commonly given at the *Table* but carryed about by him that officiates, to the *guests*, who are in severall seats, whereby the use of a cōmon *Table* is overthrown and the *Communion* destroyed. *Clemens Alex. Strom.* 1. witnesseth of the time wereinhe lived, that when some had divided the Sacrament they suffred over one of the People to take his Part.

Ans. 1. The *Sacrament* is called, *The Lords Supper* not that it agrees in all things with our ordinary *Suppers*, but by occasion of the first institution, which was at *Supper time*, after the eating of the *Passeover*. Whence the

Christian

Christian Church, from that time till this day, hath generally received it in the morning, fasting; and the *Non conformists* practise the same, and yet think not they violate the Order of *Christ*, in thus crossing that Circumstance of the first Institution. It is observable also, that in the very same Chapter wherein the Apostle cals it, *The Lords Supper*; he calls it also *The Body and Blood of the Lord*, taxeth them for their irreverence in partaking thereof, and their disregard of so high and holy an Ordinance, as if they valued it no more then their common food. And I have already shewed, that the *Church of Christ*, constantly and studiously, made a Distinction between that Gesture which they used at this holy Feast, and that which they used at their ordinary meales. But I had rather answer this Argument from the Practice of the Objectours, in relation to other *circumstances* which attend the taking of our common food, and are the usuall *appurtenances* of an ordinary *supper*; as *sitting covered, discoursing, laughing, carving and reaching the Dish to one another, drinking to & welcoming one another*, with the like; for which there is the same reason, and the same allowable freedome, if this Argument be of any force.

force. Yet those who urge a *Supper-Gesture*, neither use nor urge these *circumstances*. It is possible, this Gesture may have given occasion to some such rudeness in the more clownish & ignorant sort, but, for ought I can find, are not justified or approved by any sober Persons of that way. For they generally sit bare when they receive the *Bread* and *Wine*, receive them from the hand of the *Minister*, returne the Cup to him againe, and are silent during the whole Time of the Solemnity.

2. As to the carrying about of the *Bread* & *Wine* by the *Minister* that officiates, it is a deviation from the Order of the *Church of England*, which exhorts and chargeth all, by the mouth of the *Priest* who officiats, to come and draw neer unto the *Lords Table*, and so communicate together, as many as can at once; and all ought to do it successively, in proportionable Companies. If they would have all communicate together at the same *Table*, at the same time, they talke of Impossibilities, especially in numerous Congregations. Our *Saviour* and his *Apostles* were a small Company, and so might conveniently meet together at the same *Table*. But Larger Congregations, such as we now have and admit

admit to the *Communion* are not in a capacity of meeting there all together, but muſt come to the *Table* in convenient numbers one company after another, what geſture ſoever they receive it with; whether *kneeling*, *ſtanding* or *ſitting*. And yet they may be well ſaid to partake of the ſame *Table*, becauſe they partake of the ſame *Bread* and *Wine*, which is there placed and conſecrated, and thence delivered unto them. Thoſe noble *Iewiſh Captives* are ſaid to partake of King *Nebuchadnezzars Table*, though they came not neere it, meerely becauſe certaine Portions of meate and wine, the ſame which the King ate and drank of, were ſent unto them from his *Table*, or by his ſpeciall Appointment. *Dan.* 1. 3, 4, 5. the like had *Jehoiachin* from *Evilmerodach* 2. *King.* 25. 27, 30. and *Mephiboſheth* from *David*. 2 *Sam.* 9. 10, 11. And thoſe Idolaters, who are ſaid to be Partakers of the *Table of Devils* in oppoſition to the Partakers of the *Lords Table*, 1 *Cor.* 10. 21. did not eat or drink ſitting at the *Altar* of the *Idol*, but onely ate part of thoſe Sacrifices which had been offered on the *Altar*; whether in the *Temple* of the *Idol*, or at their own

See 2 *Sam.* chap. 12. 8. *Gen.* 43 46. 32. 34.

own *Houſes*, v. 27,28. & ch. 8. 10, when ſeverall companies, at a great Feſtivall Time, ſit down ſucceſſively at the ſame *Noble mans Board* they are all ſaid to be partakers of one and the ſame *Table*. And in *Gentlemens* Houſes, where the Cups and Glaſſes are not uſually ſet on the Table, but brought unto the Gueſts, as they have occaſion to drink, yet all the Gueſts are as truly and properly ſaid to communicate of the *Wine*, as of the *Bread* and *Meat*, which are placed on the Table whereat they ſit. Neither is the *Lords Table* made for a ſet, formall meale, but a ſpirituall Repaſt, where there is as much ſatisfaction in a *Bit* as in a whole *loafe*, as much virtue in a few *Drops*, as in a large *draught* of *Wine*. Let me adde, that the place urged for this communicating at one *Table*, viz. 1 *Cor.* 11. 21, 33. belongs not to the *Sacrament*, but the *Feaſts of Charity*, which accompanied it. And theſe are long ago diſuſed, nor are thought fit to be revived by thoſe that contend for the ſitting at the *communion*, ſo that no argument can be drawn from thence.

3. The *Communicants* uſually receive Portions of the *ſame loaf* whereby they ſignifie themſelves to be the *ſame Bread* and *Body*,

Body, as the *Apostle* speakes 1 *Cor.* 10. 16. But it is neither necessary, nor fitting, that to signifie their fellowship at the *Communion Table*, and to represent their eating and drinking with *Christ* at his *Table* in his Kingdome, they should carve for themselves, or deliver the Parcels to one another promiscuously; seeing the *Apostle*, in the same place, makes an evident distinction between this holy *Communion*, and our common Meales 1 *Cor.* 10. 16. and *ch.* 11. 22. Neither read we of any such Thing at the first Institucion (to which they would have our present Practice to be conformed) that the *Apostles* took their severall Portions of Bread without any Delivery of them by *Christ*; much lesse that they promiscuously distributed them to one another. But they took them severally from the hand of their *Master*, as will appeare by what is left recorded touching the manner, and method used in the eating of the *Passover*, at the close of which Feast, the *Gospell* tels us, that the *Sacrament* was instituted. For *Beza* (*Annot. in Mat.* 26. 20.) informes us out of of *Paulus Burgensis*, and *Emanuel Tremelius*, both learned *Jewes* and *Converts*; and out of *Scaliger De Emend. Temp.* who was very well

well verſt in the writings of their *Rabbins*, that after the firſt Courſe ended, the Gueſts aroſe, and waſhed their Feet: then, ſitting down againe at the *Table*, the *Father* of the *Family* divided a loaf of unleavened Bread into two Parts, the one halfe whereof he covered with a Napkin, till the End of Supper; when bringing it forth, he divided it into as many Parcels, as there were *Gueſts* at the *Table*. Then, he firſt took his own Portion, *reliqua vero fruſta ſigillatim & ordine diſcumbentibus ceteris porrigebat. The remainder he diſtributed ſeverally and in order, to the other Gueſts who ſate with him at the Table.* We have ſmall reaſon to queſtion (comparing theſe *Circumſtances* with what is recorded by S. *John*, ch. 13. and conſulting the Judgement of the moſt learned hereupon) but it was this *Bread*, thus divided and diſtributed, which our *Saviour* made uſe of at the Inſtitution of the *Sacrament*. And therefore, if we will follow this primitive Patterne, we muſt not be our own Carvers at the *Communion*, but take that Portion which is given us, by the hand of the *Miniſter*. Adde hereunto, that as the Conſecrating of the *Bread* and *Wine*, ſo the *Breaking*, *Powring forth*, and *Diſtributing* of

them, are *Sacramentall Actions*, belonging to the *Minister alone*, as appeares by what our *Saviour* did at the first Celebration. The *Communicants* are onely to take, eate, and drink, in memory of our *Saviours* Passion, as the *Apostles* then did, & as we are commanded to do. *Mat.* 26. 26, 27. 1 *Cor.* 11. 23--26.

4. The words of *Clem. Alex. Strom.* 1. are these — τὴν εὐχαριστίαν τινὲς διανείμαντες, ὡς ἔθος· αὐτὸν δὲ ἕκαστον τοῦ λαοῦ λαβεῖν τὴν μοῖραν ἐπιτρέπουσιν. that is, *when some distribute the Eucharist, as the Custome is, they suffer every one of the People to take his Part.* But these words prove not, either that the *Communicants sate* at the *Table*, or took the *Sacrament* of themselves, without any Delivery by the *Minister*. Rather they import the Contrary, that the People took that onely which the *Minister* distributed, that Part which he pleased to give them. However, *Tertullian*, (who was contemporary with him) is plaine enough, when he tels us, (*De Cor. Mil. c.* 3.) *Eucharistiæ Sacramentum, non de aliorum manu, quam Præsidentium sumimus.* That is, *We take not the Eucharist from any other hand then that of our Presidents.* Now who these were he tels us, in his *Apolog.* cap. 39.

Præsident

Præsident apud nos probati quique Seniores. Our approved Elders are the Chief Governours [or Presidents] amongst us. The same, whom S. *Peter* cals his *Fellow-Elders* or συμπρεσβύτεροι. 1 Pet. 5. 1. the same, whom *Justine Martyr* cals Προεστῶτας, *Antistites, the Governours and Bishops of the Church.* Who also witnesseth the same, in his 2d *Apology*; where having first told us, that the Προεστὼς, or *Bishop*, having prayed and given thanks with a most intense Devotion over the *Sacramentall Bread and Wine*, the People closed it with a lowd and unanimous, *Amen.* He immediately adds — ἡ διάδοσις, καὶ ἡ μετάληψις ἀπὸ τῶν εὐχαριστηθέντων ἑκάστῳ γίνεται, καὶ τοῖς οὐ παροῦσιν διὰ τῶν Διακόνων πέμπεται. that is, *Then Distribution is made, to every one of the Communicants, of the consecrated Bread & Wine, & they who are absent have it sent them by the Deacons.* S. Cyprian tels us the same, *lib. de Lapsis.* Where he relates a story, whereof himself was an eye-witness, touching a *Maid-Servant*, who having polluted her selfe with the *Idol Sacrifices*, took the Boldness to come among other Christians, before she had either confest her sin, or was reconciled unto *God* and the *Church* by Repentance, and (unknown to him) communicated of

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the *Sacrament*, but immediately after the receiving thereof, fell down Dead -- *Sacrificantibus nobis latenter obrepsit --Sacerdotem Dei nec occulta crimina fefellerunt --- quæ fefellerat hominem, Deum sensit ultorem.* that is, *shee crept in privily, as we officiated at the Communion Table --- yet her hidden sins escaped not the knowledge of Gods Priest-- she who had deceived man, felt God an Avenger.* In the same place, speaking of the Delivery of the Cup, he saith *Solemnibus adimpletis, calicem Diaconus offerre præsentibus cæpit. When the Prayers were ended, the Deacon began to give the Chalice to them that were present.* And this may be well thought necessary, if it were onely for this good end, that the unworthy might be kept off from the Sacrament; the Minister being charged not to give *holy things unto dogs.* But why insist I any longer upon this, when the Practise of receiving the *Sacrament* from the hand of the *Minister* alone, is so well known, from all antiquity, in the *Christian Church*; and so generally used at this day, in all *Protestant Churches*, except that of *Holland*, and some few of her confederate Neighbours, where they use *sitting*. In the rest, which follow *Zuinglius* & *Calvin*, throughout *Switzerland*, *Hessen*, the Pala-

Palatinate, *Prussia*, and *Poland*, as they receive the *Sacrament* at the Table, with a gentle bending of their knees, so they receive it severally, and in order, from the hand of the *Minister*, who stands *officiating* at the *Table*. The like do they in *West-Friezland*, though one of the *Confederate Provinces*. As for the *Churches* of the *Augustane Confession*, which are commonly called *Lutherans*, the People universally receive it from the hand of the *Minister*, but with this difference, that the former receive it into their Hands, but these immediately into their Mouths.

Object. 3. *Religious Adoration* before a *Creature* (especially if consecrated and signifying an holy Thing) with respect thereto, is *Idolatry*, except we have a special command of *God* for it. But the *kneeling* before the *Sacramental Bread and Wine*, is such an *Adoration*, *Ergo*, *&c.* If it be said, that the worship is given, not to the *Bread* and *Wine*, but to *God* and his *Son Christ*, who are there present; the same excuse will serve the *Papists*, yea the *Pagans* themselves, who pretend to worship, not the *Image* it self, but *God* in the *Image*. *God* censureth the Intention of the worshipper by his outward

Gesture, *Jer.* 2. 27. Neither is there any manifester way of *idolizing* any *Creature*, than to *kneel* and *pray* before it. *Hezekiah* therefore not only removed, but brake in pieces the *brazen Serpent*, when it was abused to *Idolatry*, though it had been set up by *Gods* expres command, and was reserved as a Monument of his great Mercy and Power shewen towards his *People*. Lastly, if there be no *Adoration* given to the *Sacrament*, but to *God* only, why is there not the like Reverence shewen at *Baptisme*, which is a like Ordinance of *Christ*, and a part of his Service?

Answ. 1. The Limitations here given, are vain and idle; for to transfer the Honour due to *God* alone, unto any Creature, is *Idolatry*, whether the Thing be consecrated or no; whether it have, or have not an holy signification. Neither can any such Action be made lawful by a special command, because *God* dispenseth not with such Things as are intrinsecally and absolutely evil, and expresly repugnant to *his Honour*, which he professeth, *that he will not give unto another*, *Isa.* 42. 8. It were absurd to say, It is unlawful to blaspheme, or forswear, without *Gods* special warrant, by commanding or permitting either.

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2. To *worship* before a *Creature*, even with some respect thereto, is not always *Idolatry* or *Superstition*, so that the *Creature* be not the work of our own hands, (such as an *Image* is) or such a work of *God*, as we fix our worship in, or at least make it transient, through the *Creature* to *God*. The second Commandement, which forbids all visible *Idolatry*, expresseth the Prohibition in two Points, *viz.* First, the making an *Image* to our selves, or of our own heads. 2. The bowing thereto, and serving it. Now neither of these condemns our kneeling at the *Sacrament*. For 1. The *Sacrament* is no *Invention* of our own, but an *Ordinance* of *Christs* Institution, a *Crucifixe* (if I may so speak) of *Christ* himselfs setting up. 2. By our *kneeling* thereat, we profess not any Bowing to, or adoration of the *Bread* and *Wine*, but direct our Worship unto *God* alone. Now *God* himself hath taught us, that we may religiously adore before a *Creature* (such as is consecrated to his Service, and hath an holy signification) by the example of his ancient people, the *Israelites*, who were most strictly forbidden by *God* the very shadowes of *Idolatry* and yet not only might lawfully, but

were commanded to adore before, and towards the *Temple*, *Altar*, and *Ark*, which were peculiarly ſanctifyed to his Service. *Ezra*, when he prayed, caſt himſelf down before the *Houſe of God*. *Ezra* 10. 1. *Daniel*, though in *Babylon*, yet would needs *kneel* at his Prayers with his face directed to *Jeruſalem*, where the *Temple* lay in its ruines. *Dan.* 6. 10. and this by direction from King *Solomon*. 1. *Kings* 8. 48, 49. King *Solomon* *kneeled* and *prayed* before the *Altar*. 1. *Kings* 8. 54. And the *Iſraelites* are charged to worſhip at *Gods* Foot-ſtoole, that is, before the *Arke*. *Pſal.* 99. 5. by which they are ſaid to exalt the *Lord*, not to take away any part of his Honour from him. Accordingly, we find them exhorting one another to obey this Charge, We will go into his *Tabernacle*, we will worſhip at his *Footſtool*. *Pſal.* 132. 7.

3. The *Pagans* worſhipt a falſe *God* in an *Image*, *viz.* either ſome *Dæmon*, or *Spirit*, which they ſuppoſed to dwell therein, and to hear their Prayers, or the Soul of ſome deceaſed *Heroe*; or ſome of the Heavenly Bodies, (as the *Sun*, *Moon*, and *Stars*) which were thereby repreſented; or ſome other *Creature*, which they gave divine honour to,

to. If any worshipt the true *God* by an *Image*, they imagined him more peculiarly present therein, and as it were confined thereto, and so made him a *Topical God*, as some judge the *Samaritanes* did; from those words of our *Saviour*. *Jo.* 4. 21, 22. and so, as far as lay in them, changed the only true God into an *Idol*, by a false Representation of him in their Fancies. As for the *Papists*, and their *Images*, the general opinion maintained by their *Schoolmen* is, that the same honour which is due unto the *Person* represented, is to be given unto the *Image* which represents him; according to which Tenet, Divine Worship is directly and immediately given unto the *Image of Christ*. *Durand* indeed, and some others express it more modestly, that they worship the *Person* by the *Image*, as if he were really present. However all of them directly *kneel* to the *Crucifixe*, or other *Image*, with an opinion of Holiness and Efficacy in that Object, to make their Prayers more acceptable, and therefore entertain a confidence in it, and by it, to be more easily heard of *God*. Whereas the *Protestants*, who *kneel* at the *Communion*, do none of this, but conceive *God* as he is, and direct their worship to him

him alone, without any relation to the *Bread* and *Wine*, in the Act of worship, either direct or indirect, mediate or immediate. And this they profess to all the World, that their Action may not be liable to any mistake.

4. *God* who sees the Heart, knows the Intention thereof, without any outward Expression; but will not judge of that Expression by the outward Gesture, contrary to the intention of the *Worshipper*. The same outward Reverence, whether *Bowing*, *kneeling*, or *Prostration*, is given unto *God*, and unto *Man*. Many laudable examples whereof we have in holy Writ. All the difference is in the intention of the *Reverencer*, which God perfectly discerns. Now at the *Sacrament*, the worship is not at all directed unto the *Bread* and *Wine*, but unto *God* alone; and this intention, publickly profest in words. There is none calls upon the *Sacramental Signes*, as those *Idolaters* in *Jeremy*, upon their Stocks, saying, *Thou art our Father*; or, *Thou hast brought me forth*. But we thank *God* the *Father* for them, and receive them according to the order of the *Church* our *Mother*. Neither did the *Pagans* express the Divine Honour,

nour, which they thought due to their *Idols*, ſo much by bowing towards them, or praying before them, as by praying directly to them, by ſacrificing and offering Incenſe, which were the moſt ſolemn Services. *Naaman* the *Syrian*, when he petitioned for bowing in the Houſe of *Rimmon*, openly proteſted at the ſame time againſt offering of *Sacrifice* unto any other *God*, than the *Lord*, the great *God* of *Iſrael*. 2 *Kings* 5. 18.

5. There is much difference between the *Brazen Serpent*, which King *Hezekiah* deſtroyed, and kneeling at the *Sacrament*. That was a permanent ſolid *Image*: This, a tranſient *Action*. That was of no uſe then, but kept as a *Relique*: This is of very good uſe, to expreſs our *Humility* and *Devotion*, and ſo may ſtill be practiſed. That was highly abuſed unto *Idolatry*, by having Incenſe offered to it; and was like to be ſo ſtill, if preſerved unbroken, the *People* being then very much given to *Idolatry*: This Geſture hath not been ſo abuſed amongſt us, nor indeed is capable of the like Abuſe; and the *People* at this day are far more prone to *Profaneneſs* then to *Superſtition*. Laſtly none of the *Prieſts* or *People* undertook to break that *Image*, although thus abuſed, but waited

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for the command of the *King*, whose power alone made that Reformation, when it saw good. Let the clamorous *Inveighers* against fancied *Idolatries* and *Superstitions* use the same Patience, Prudence and Moderation.

6. As for *kneeling* at the other *Sacrament* of *Baptisme*, the *Persons* usually Baptized amongst us are new-born *Infants*, who are not capable of that Gesture. But if any of elder years come to be baptized, it is the custom, I suppose, for them to *kneel*. I am sure, it is the most fitting; and used in the *Primitive* times, as appeares by *Tertullian*, and many others. In the *Interim*, those who assist at the Prayers, used at the *Baptisme* of *Infants*, are wont to kneel.

Object. 4. Kneeling at the *Communion* hath at least a great *Appearance of Evil*, and gives *offence* unto the *weak*. Many *Godly Persons* are scandalized at it, and debard of the *Substance* (the Partaking of the *Sacrament*) for want of yielding to a *Circumstance*, contrary to their Judgment and Conscience. Especially, care is to be had of imposing on the Faith and Conscience of so many *Christians* at this day, who have been used so long to Liberty, and been strongly

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prepossest with contrary Principles, though otherwise well-meaning and pious. How many will be in danger of falling away unto the *Sectaries*, and deserting the *Church* altogether, if rigorously prest to *Conformity* in this particular? What good can there be imagined to arise from pressing of *Conformity*, which may exceed or equal these Mischiefs? Besides, what is indifferent in its nature, ought not to be prest as necessary, but a freedom allowed both in Judgment and Practice.

Answ. 1. That place of the *Apostle*, 1. *Thes.* 5. 22. may be aptly enough rendred, *Abstaine from all kind* [*of*] *of evill.* But if we understand it of the *Appearance of evill*, (as most do) it must be understood of such an *Appearance*, as gives just cause of *Scandall* (by drawing men into sin, or hardning them in it, or hindring them from coming into the Truth and Peace of the Church, by discouraging weake Professours, laying stumbling blocks in their way, or by causing them to stop, or fall, or returne back againe) not of such things or Actions, as may accidentally occasion it amongst the weak, ignorant, or froward, who are apt to take offence where there is none given.

For

For then it were impossible to obey this charge, as appeares by the experience of *Christ* and his *Apostles*, at whose speeches and actions many were offended, and those such as were not only without the Church, but *Disciples* and *followers* and *visible professours*. Our Saviour was censured for a breaker of the *Sabbath*. *Joh.* 5.8--11. and 9. 14, 16. *Mat.* 12. 1, 2. for a *neglecter*, if not a *Despiser* of *Fasting*; and that even by *Johns* Disciples. *Mat.* 9.14. for a *friend of Publicans and Sinners*, because he frequently conversed with them, and admitted them, to his company. *Mat.* 11. 19. for a *Gluttonous person*, & a *Wine-bibber*. *Ib.* because his life and carriage was free and sociable, not tyed up to such Austerities as that of *John the Baptist*. Yea he was taxed for a *Blasphemer*, because he challenged a power to *forgive sins*. *Mat.* 9. 3, 6. Neither were the *Pharisees* onely scandalized at his sayings. *Mat.* 15. 12. But his *Disciples* also, so far offended, that they forsook him, *Jo.* 6. 60-66. yet we read not that he forbore, or altered ought in his speeches or Actions, notwithstanding the slanders and scandals that were thence occasioned, but openly vindicated himself in what he did, slighted the Censurers, rebuked

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The Censurers and Calumniatours, and went onward, notwithstanding all these Glamours, in the same path he had begun to walk in. S. *Stephen* also was taken for a *Blasphemer against the Temple of God, and the Law of Moses*, *Act.* 6. 13. yet he resolutely answered for himself, and confounded his Adversaries, though thereby he occasioned his own stoning. But among all the *Apostles*, there is none more remarkable in this kind then S. *Paul*, who had as tender a care of the *weak* as any man. 1 *Cor.* 9. 22. as wary *not to give offence to any*. 2 *Cor.* 10. 33. like a *nurse*, very carefull of vexing a *froward child*. 1 *Thess.* 2. 7. exceedingly *troubled*, when any *took offence* though *causelesly*. 2 *Cor.* 11. 29. Yet with all his care and paines, his tender compassions and Condescentions, he could not avoid unjust Censures and scandals, but had more and sharper Conflicts with the Authors of such, than any other of the *Apostles*, whom we read of. How oft do we find him complaining that he was undervalued, even by his own *Converts*, below the false *Apostles*? yea vexed and slighted when he was in prison at *Rome*, by his *fellow preachers*? *Phil.* 1. 15, 16. taken for an *Apostate*, and a *Turncoate*, an *Adversary* of *Moses Law*, and his

his own *country men the Jewes*, and a *Profaner of the Temple*, notwithstanding his compliances with the *Jewes*. Yea this humble and charitable Condescention of his, whereby he yeelded to the weaker sort (where-ever he came) in things lawfull and indifferent, as Christian prudence directed him, was used as an Argument to condemne him, as if he complyed with all sides for his own ends of safety, or Reputation. *Gal.* 5. 11. and 2. 18, 19. Yet, for all this, he brake not of his course, but went on as he had begun; not onely vindicated himselfe from the aspersions of the false *Apostles*, but even blamed *Peter* himselfe for his fearfulnesse, & halting and dissimulation. *Gal.* 2. 11.-- 14. and openly professed to his Corinthians, how little he valued their uncharitable censures, and rash Judgements. 1 *Cor.* 4. 3.

2. Those who plead so earnestly for not offending the weak, should be careful not to give just cause of offence themselves, by their *wilfulnesse*, and *perversenesse*, and *Disobedience to Authority*, which is one of the greatest & most dangerous *scandals*; whereby some are hardned through their perswasions and example, who are already averse to the *Orders of the Church*: others are dis-

disheartned and disturbed in their mindes who are otherwise inclinable enough to come in, and submit: A third sort are incouraged to censure and tax those of *superstition, and Popery, and Idolatry*, who readily conforme. And all this, in opposition to a Gesture, which the most knowing, and eminent amongst the Objectours, must needs acknowledge to be lawfull in it selfe, practised for many years by the *Churches of the West*, and at this day reteined by a great part of the *Protestant* ones. Asfor the weake, who are pleaded for, there be too many who thing themselves the stronger sort, and condemne all those of weakness, who are not of the same *judgement* with themselves. However, they have time & meanes of geting strength (if they will but make use of them) to better their knowledge, and confirme their mindes in the true nature and use of *Christian liberty*, the power of *Superiours* in determining of things indifferent, and that obedience which is due by the law of God to such Decrees of theirs. And if some out of weakneſſe are offended at others *kneeling*, there be far more who be offended at their *sitting* upon far better Grounds. And is it reasonable, that there should be no regard had of these; but

that the weaker and leſſer part ſhall be authorized to ſcandalize the greater, and ſtronger, and every way more conſiderable? *Charity* ſeeketh not her own, nor is partiall to one ſide, but indifferently reſpecteth all *Chriſtians* in their ſeverall Degrees. And, if *Charity* bind me to regard all, *Charity* and *Duty* both bind me to regard my *Superiours*, who command me to *Kneel*. If the zealous pleaders for the weake would but pleaſe to be as zealous in informing them aright, in ſettling their mindes, and preſſing thoſe Duties which they owe to their *Superiours* in *Church* and *State*, the pretended ſcandall would ſoon ceaſe, and the Schiſme cloſe.

3. Thoſe who will be kept from the *Subſtance* of a religious Duty, becauſe they refuſe to comply with a *circumſtance*, enjoyned by *lawfull Authority*, & confeſſedly lawfull in it ſelf (as being a Geſture no where condemned, but rather commanded by God, in holy Scripture) may juſtly *blame* themſelves for their ignorance or peeviſhneſſe, but cannot juſtly accuſe the Authority which commandes it.

4. What liberty our *Superiours* will allow to ſuch as have been miſled in theſe licentious Times; how much or how long, or to whom they will permit it, is not for me

me to determine or passe any censure on, but to pray, that God would please to direct them in so hazardous a Point, that they may do all according to the Rules of *Christian prudence*, and for the good of the Church. Whatsoever I here say, is directed to such as are misled, & for their satisfaction, who cannot with any Reason, or Justice, claime a perpetuall exemption from obeying the lawes, (though some of them possibly may be dispenst with for a while) seeing thereby all *Ecclesiasticall Authority* would be trod under foot, the *Lawes* broken and abolisht, all disorder & confusion introduced, Schisme authorised, and the Disobedient confirmed in their errours, without any hope of ever reducing them to the Unity of the Church. Were it not a far more Christian and charitable Course for such who have misled them, or countenanced them in their errour, to shew them it by confessing their own; and do their utmost endeavour, by informing them aright, to returne them into the good old Pathes of the Church, and become their Guides in the way? This would be the best evidence of their Repentance, Selfdenyall, Humility and zealous care of those Soules, which have been hitherto misguided through their

their meanes, S. *Paul* thought himself obliged to confess his errour, after he was converted; and to be more zealous in converting souls, then he had been in destroying of them; which caused him to labour more abundantly then all the rest of the *Apostles*. 1 Cor. 15. 10. S. *Austin* thought himself bound, in his latter days, to look back on what he had done, preached, and written; and upon a serious review thereof, to confess the Errours, not onely of his life, but of his Doctrine, of both which he hath left publick monuments unto all Posterity, in his two Books of *Confession* and *Recantation*. Hath he at all disparaged, or disgraced himself by these two Books? Nay hath he not got more honour to himself thereby, than by any two of the rest? If in others, he hath shewed more of the *Scholler*, in these he hath shewed more of the *Christian*. His high wit & learning may shine forth more conspicuously in some other Treatises; but his deep humility & large charity, are more legible in these. He thought it no blot to his Reputation, to publish his Errour, but to persist in it. And his own conscience, he judged, would have been polluted, and other mens insnared, if he had not purged it by this *Confession* and *Recantation*, which

which now presents it unstained unto *God*, and his *Church*. Would to God those who read the *Books*, and see the good effects thereof, would follow the example. Then would the *Church*, in due time, recover both its Purity and its Peace.

5. Those who would not have any Constraint now put upon the Conscience of any one, nor so much as a Restraint of their Christian liberty in the use of things indifferent, might have done well to have been more tender of forcing others (when their Party was in power) not only to the Gesture of *Sitting*, at the receiving of the Sacrament, (denying it to such who would not conforme thereto, contrary to their Judgment, to the Lawes, and to their former Practice) but to such *Oathes* and *Covenants* as were contrary to those they had formerly taken, and to the Lawes of the Land, and the expresse command of their *Soveraigne Lord the King*. But the present Power, as it is placed in the right Hands, so is useth those hands far more gently and comply antly, for the drawing of all to conformity and Obedience. But it is one Thing to beare with the *weake* for a while; an other, to cherish the *Refractory* in their wilfulnesse. One thing to forbeare

the inflicting of the *Penalty* on some certaine Persons, untill all fitting meanes be used of weaning them from their Errours, and ill Customes; another to abrogate and nullifie the force of the *Law*, by indulging a generall *Dispensation*. A moderate, and seasonable pressing of *Conformity* will not drive any from the *Church*, who are any way pliable, or inclinable to come in, but gently draw them farther, by shewing the excellent fruits of Unity and Order; the Beauty and the Peace which accompany them, with the necessity thereof in order to the recovery and preservation of Both. Whereas if the People be still suffered to follow their own Fancies, and false Guides, under pretence of enjoying that which they are pleased to call *Liberty of Conscience*, it will be impossible ever to reduce them into the fold of the *Church*. They will wander about still, as *foolish sheep* use to do, and please themselves in the By-pathes of their owne choosing, follow the call of every *false Shepheard*, straggle farther and farther into forbidden Pastures, and never entertaine a thought of returning into that Field, which they first so foolishly forsooke, to tire themselves in their inconstant wandrings. And if the Shepheards follow them

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in these Vagaries, (unlesse it be with a pious & charitable designe of reducing them home) they will soon weary them in the Pursuit, and send them back at last with as little Patience, as they had Prudence at their setting forth. S. *Augustine* observes that the *Donatists* never seriously recollected themselves, nor considered the Errour of their way, till they were awakened by the Thunder of the *Emperours* Edicts, which affrighted them into the Fold they had so giddily abandoned; and then they could thank God for so seasonable a severity, when they saw the Benefit of the change, whereas otherwise, if they had bin still left at liberty to do what they liked, they had perished in their wanton extravagancies, & fooled themselves into Damnation.

6. The *Benefits* arising from *Conformity* are many and great; as *Order* and *Decency*, which cannot be preserved without *Uniformity*. But chiefly the *Peace* and *Unity* of the *Church*, which are so necessary for the maintenance of *Truth*, of *Obedience* to *Superiours*, and the solid *Edifying* of all *Christians* in the ways of Salvation. Which sure are more considerable than the gratifying of some factious *Humourists*, or seduced *Proselytes* amongst us. As for the allowing a liberty in

things indifferent, to the Judgement and Conſcience of the uſers, the Church leaves all *Chriſtians* abſolutely free, whilſt it declares them indifferent in their own nature, various in ſeverall *Churches*, and Changeable in the ſame, not eſſentiall *Parts*, but circumſtantiall *Appendixes* of *Gods worſhip*. But to crave the ſame liberty for the uſe and practiſe of them, without any limitation, or regard had to the Determinations of juſt *Authority*, is ſuch a liberty which never any well-ſetled *Church* enjoyed or deſired (I believe) ſince the *Apoſtles* times, ſuch as is inconſiſtent with the *Apoſtles* Rules of *Order* and *Decency* and ſuch as would bring in that *Confuſion* into the *Church*, whereof *God* is not the *Autbour*.

*Ob.*5. This Geſture of *kneeling* at the *Sacrament* gives the juſter cauſe of offence, becauſe it had its Originall from the *Pope of Rome*; and (which is worſe) upon a very ill Ground, or ſuppoſall, *viz.* upon the Doctrine of *Tranſubſtantiation*, whereon it was built; the ſcandalous conſequent of a falſe opinion. For when that doctrine was agreed on, and finally determined in the great *Councill* of *Laterane*, under *Innoc.* 3d. then, and not before, was this

kneeling

kneeling at the Sacrament, some few yeares after, enjoyned by *Honorius* 3d. his immediate successour, as a Gesture agreeable to expresse the *Adoration* which was due to the *Body* of *Christ*, corporally present in the *Sacrament*. Now how can that Gesture be fully retained, much lesse rigorously imposed on all, which had so false, & unwarrantable an Originall?

Answ. 1. Suppose that this *kneeling* had been first introduced by the *Bishop of Rome*, and that upon a false supposall, yet it follows not thence that it may not be used by the *Reformed Churches*, or imposed by our *Superiours*, upon a true & just Ground. Now, the *Church of England*, which enjoyneth *kneeling*, openly declares her Judgment against the Doctrine of *Transubstantiation*, and the *Adoration* of the *Hoast*, which is grounded upon that Principle or Supposall. Whereby all Scandall, and the very *Appearance of evill*, is quite taken away, whenas the same *Authority* which enjoynes the one, renounceth the other, as our *Church* doth in her 28. *Article*. When *Naaman* had openly profest that he would not sacrifice to any *God* but the *God* of *Israel*, he was dismist with a Blessing by the Prophet *Elisha*, and had an implicite leave

leave given him (testifyed by the silence of the *Prophet*) not onely to enter the house of the *Idol Rimmon*, but to bow down therein, whilst his Master the *King* leaned on his shoulder. The other Tribes were satisfied at the building of the great Altar by the Bankes of *Jordan*, when they heard the answer of the *Tribes* of *Ruben* and *Gad*, and the halfe *Tribe* of *Manasseh*, that they had not built it for sacrifice to worship any *false God* by, or the *true God* in a Schismatical way; but meerly for a monument of Concord, & equall *priviledges* in the service of the same *God*. The *Primitive Christians* in *Julian* the *Apostates* time, and under the ten Persecutions, would not so much as cast a Graine of Incense into the fire which was made before an Idol, (no not to save their lives) because it would have been looked upon and interpreted, as a divine, religious honour done to that Idol. Neither would they bow themselves before the *Romane Eagles*, the Enfignes of the Camp, for the same Reason. Yet the same *Christians* made no scruple of lifting up their hands and eyes towards Heaven, when they prayed in the open fields (as that Legion of *Christian* Souldiers did (mentioned by *Justin Martyr*) which obtained raine for the

Army

Army of *Marcus Antonius* in a time of great Diſtreſſe) not fearing thereby to ſcandalize the Heathen, and confirme them in their Idolatrous worſhipping of the Sun, Moone and Starrs; becauſe it was ſufficiently known unto the world, to whom they directed that bodily worſhip, viz. not to the Hoſt of Heaven, but to the Lord of Hoſts. In like manner the Church of England cannot be juſtly cenſured for confirming the Romaniſts in the Belief of Tranſubſtantiation, and the ſuitable Practiſe of adoring the Hoſt, becauſe ſhe hath profeſſedly condemned both that Principle, and that Practiſe, and openly declared that ſhe directs not that bodily worſhip of kneeling to the viſible ſignes in the Sacrament, immediately, or indirectly, or any way whatſoever, (as it is commonly mixed and qualified with diſtinctions) but ſolely and immediately to God in Heaven. Yea I remember to have ſome where read, that the ſame primitive Chriſtians refuſed not to bow down and proſtrate themſelves before the Statues of the Emperours, becauſe it was reputed a civile honour, and ſo profeſt by themſelves. And though they were taxed by ſome of the Heathen for worſhipping of *Ceres* & *Bacchus*, becauſe they adored at the

receiving

receiving of the Bread and Wine in the *Sacrament*, yet they constantly retained the same Gesture, not thinking fit to alter it, upon so groundlesse a slander. Yea Mr. *Cartwright* acknowledgeth, in his Epistle to the Church of England: That if among the *Romish* filth we find any good Thing, that we willingly receive, not as theirs, but as the Jewes did the holy Arke from the Philistines. For herein (saith he) it is true that is said, The sheep must not lay down her Fell, because she sees the wolfe sometimes clothed with it. And the Apostle hath taught us, that it is lawfull to eate that meat which hath been sacrificed to Idols, asking no question for Conscience sake. 1. Cor. 10. 25, 27. Why may we not then use that Gesture aright, which hath been abused to Idolatry?

2. But upon a more serious and considerate Review of what was decreed by Pope *Honorius*, some few yeares after the *Lateran* Councill under *Innocent* 3. we shall find, not that he enjoyned *kneeling* at the receiving of the Sacrament, but *Bowing* at the Elevation thereof, and the carrying it about in *Procession*. Which also appeares clearly enough by the Practise of the *Romanists* at

at this Day, who performe their Adorations accordingly. *Honorius* Decree runs thus. *Extra. De Celeb. Missarum. cap.* 10. *Sacerdos frequenter doceat Plebem suam, ut cum in Celebratione Missarum Elevatur hostia salutaris, se reverenter inclinet; idem faciens cum eam defert Presbyter ad infirmum.* that is, *Let the Priest often teach his People, that when the Saving Hoast is elevated at the Celebration of the Masse they reverently bow themselves; doing the like when the Priest carries it to the Sicke.* Ye see the Reverence here enjoyned, is not kneeling, but Bowing. And the Time whereat this Bowing is to be performed, is not the Time of Receiving the Sacrament, but when the Hoast was elevated in the *Masse*, or conveyed to the sick. This Decree was set forth in the yeare 1220. and founded on a former Decree of the *Lateran* Councill under *Innocent* 3 d. some 5. yeares before; wherein it was determined, *Jesu Christi Corpus & sanguinem, in Sacramento Altaris, sub speciebus Panis & Vini Veraciter contineri, Transubstantiatis Pane in Corpus & Vino in Sanguinem, potestate divina.* that is, *The Body and Blood of Jesus Christ, in the Sacrament of the Altar, are verily conteined under the formes of Bread & Wine;*

the

the Bread being transubstantiated into the Body, and the Wine into the Blood of Christ by the power Divine. See for this also, *Conc. Trid. Sess. 13. cap. 4, 5.* Where the *Cultus latriæ*, or *divine worship* exhibited to the *Sacrament*, is made the necessary consequent of *Transubstantiation*. From the same fountaine sprang the Institution of that superstitious Festivall of *Corpus Christi*, by *Urbane* 4th. *Anno* 1264. confirmed by *Clement* 5. *Anno* 1311. But what is all this to the *Church of England*, or other *Protestant Churches*, which use kneeling at the Receiving of the *Sacrament*, touching which *Pope Honorius* enjoyned nothing, nor medled with it at all, but left it as he found it, practised many yeares before his time? whoever then retcine this auncient Gesture, and comply not at all with the *Papists*, in worshipping at the lifting up of the Hoast, or the carrying it about in Procession, but contrarywise renounce Both, cannot be said, with Colour of Reason, to confirm them in their Errour, or misguided Worship, by obeying the Decree of P. *Honorius*. No more, then they can be said to confirme them in their Doctrine of *Transubstantiation*, by retcining those

those words, *This is my Body, This is my Blood*, at the Celebration of the *Sacrament*; on the misunderstanding of which that Doctrine was grounded. Why may not we as justly reteine the Adoration in the receiving, directing it to the proper Object, *Christ* corporally present in *Heaven*, and spiritually in the *Sacrament*? The [*Sursum corda*] in the *Communion Service* [*Lift up your Hearts unto the Lord*] which our *Church* hath borrowed of the primitive Age, shewes evidently enough whither our Worship is directed.

Ob. 6. At the *Sacrament* we put on and act the persons of coheires and represent our sitting with *Christ* at his *Table*, in his Kingdome of Glory, which requires a gesture of familiarity and fellowlike equality, *kneeling* then is very unsuitable, for it, as being a Posture of Inferiority, Subjection, & Humility: Besides, it crosseth the assurance of our Coheirship with *Christ*, because it implies an unfellow-like and inferiour Condition in our future state of Glory, and debarrs us from social admittance and entertainment as Guests at his *Table*.

Answ. 1. If these Patrons of *Non-conformity* did not openly professe a sound beliefe in

in the Holy *Trinity*, and the Godhead of our *Saviour*, I could not imagine this objection could have proceeded from any other than some of those monstrous *Apostates* in *Poland*, who revolted to *Photinianisme*, & other Blasphemous Sects; so much pride & presumption it hath in it, and so manifest a Tendency to the imbracing of their opinions. Neither hath it more Reason, than Religion in it, as being a Complication of Errours, and Absurdities and groundless supposals. It supposeth, 1. that we have a kind of equality with Christ by our priviledge of Coheirship; whereas there is a vast Distance between us. He is Heire of all Things by Nature; we be Heires by his free Donation. Heaven was his possession from all Eternity; It is but prepared for us, to be possest after the Resurrection. It is his Inheritance by purchase; ours by Promise. We are but Heires in Hope, depending upon favour for Actuall Admission: He, is actuall Lord and Possessour, and hath the Disposall of this Kingdome at his Command. And however, by taking our Nature upon him, he became of kin to us, and is not ashamed to call us Brethren; yet considering our present vileness, and his Height of Majesty, methinks

methinks we should be ashamed, & afraid too, not to acknowledge him *such an elder Brother* as is our *Lord*, & *Prince*, who hath the spirit without *measure*, annointed with the *oyle of Gladness above his fellowes*, the *supreme head* of his *Church*, far exalted above all *Angels*, as well as *men*. And all this as *Man*. How much wider a Distance is there between *us*, & *him* being considered as the *Son* of *God*, who thinks it no Robbery to be equall unto his *Father*? & as such we consider him, when we *kneel* to him in the *Sacrament*.

4. That our communicating at the *Sacrament* represents our future estate of *Glory*, expreſt by our *Saviour* under the similitude of *eating* and *drinking* with him at his *Table* in his *Kingdome*. Whereas our *Saviour* clearly tels us, that we are to *celebrate* it in *commemoration* of his *Passion* that is *passed* of our *preferment* that is to *come*. *This is my Blood of the new Testament, which is shed for many, for the remission of sins. Mat.* 26. 28. The *Apostle* tels us the same *This is my Body which is broken for you: this doe in remembrance of me. 1 Cor.* 11. 24. *As often as ye eate this Bread, & drink this Cup, ye do shew the Lords death till he come. v.* 26.

3. That a *Gesture* of *Humility*, such as *kneeling* is, crosseth and hindreth the assurance of our Coheirship. Whereas, if we will believe the Scriptures, there is no vertue

which better assureth our Interest in *Christ*, and the Promises which are made to us in him, than *Humility*, which if it be not layd very deep, as the foundation of all other Graces, the whole structure will soon come to Ruine. The first lesson which our *Saviour* gave his Followers, was to deny themselves; without which they could neither beare his Crosse, nor follow him. *Mat.* 16. 24. And *Christs* own *Humility* it is, which the *Apostle* would have us set before our eyes, as a Patterne to follow, because thereby he obteined his Glory. *Phil.* 2. 5–9. The deep *Humility* of the *Centurion*, and *woman* of *Canaan*, very well consorted with an extraordinary Faith, and high Confidence in our *Saviour*; whereof the one thought not himself worthy that *Christ* should honour him so far, as to come under his Roof. *Mat.* 8. 8. And the other as humbly took upon Her the disgracefull name of a Dog. *Mat.* 15. 27. Yet both their Faiths are so highly commended by our *Saviour*, as none else seemed to come neer them. *O Woman great is thy Faith. Be it unto thee even as thou wilt*, said our Saviour to the one. *Mat.* 15. 28. *I have not found so great faith, no not*

in

in Israel. Mat. 8. 10. saith he to the other.

4. *Christs* advancing our Nature, by exalting it to his *Fathers* right Hand, & his assuming us into a kind of *Fraternity*, and *Coheirship* with himselfe, should serve to make us the more humble, to confess our unworthinesse, and to keep a geater Distance; not to puff us up, and make us presume upon our Priviledges. It was the Guise and Character of the *Pharisees*, to presse for the *highest Roomes. Mat.* 23. 6. Whereas *Christ* chargeth his own *Disciples* to sit down in the lowest; withall telling them, that *whosoever exalteth himselfe, shall be abased; and he that humbleth himself, shall be exalted: Luk.* 14. 7, 10, 11. This effect the high Favours of *God* wrought in the *Blessed Virgin*, and *John* the *Baptist*. When the one heard from the *Angell Gabriel*, that she should be the Mother of the *Son of God*; She replyed, *Behold the Handmaid of the Lord.* And humbly thanked *God* in her Song, *that he had regarded the low estate of his Handmaiden, Luk.* 1. 38, 48. And when *Christ* came to the other to be Baptized, he refused, saying, *I have need to*

be baptized of Thee, and comeſt Thou to me, Mat. 3. 14. Yea he counted himſelf unworthy to *ſtoop down and unlooſe his ſhoe latchet,* Mark. 1. 17. How much fitter then were it for us, who come ſo farre ſhort of theſe two eminent Patterns; either, with the Prodigall in the Goſpell, to come unto our heavenly Father with the like humble Confeſſion, *I have ſinned againſt Heaven and againſt thee, and am no more worthy to be called thy Son.* Luk. 15. 18, 19, 21. Or with the penitent *Publican*, to ſtand at a *Diſtance*, caſt down our *Eyes*, and knock our *Breaſts*, and ſay, *Lord be merciſull to me a ſinner.* Luk. 18. 13, 14. So ſhall we be juſtifyed, with the one, and be acknowledged for Children, with the other.

5. The *Non-conformiſts* refuſe not to *kneel* in Prayer, wherein yet they profeſſe to ſpeake with an humble confidence, & familiarity unto God, as to a Father; and that by the *Spirit of Adoption.* Rom. 8. 15. Gal. 4. 6. why is not the ſame Geſture as ſuitable at the receiving of the *Communion*, notwithſtanding they there put on the perſons of Children, and Coheirs? Or why can they not bend their knees, as well as bare their Heads, when

when they receive it? They use not to sit bare when invited to the *Table* of their *Superiours*. Why use they this Reverence, when invited to their Elder *Brother*, and *Coheire?* This evidently shews they make a difference between their Carriage at a common, and this holy *Table*. Let them then but conforme their knees unto their Heads, by a proportionable Reverence, and the matter is at an end. As for crossing the Assurance of our Coheirship, sure the contrary experience of those many who receive it kneeling, is a sufficient Argument, that the Assurance of our *Privileges* and interest in *Christ*, may very well consist with this lowly posture; and is so farre from being crossed, that it is furthered thereby. There is no Duty exempted from *Humility*, which is so necessary to ballance all our Actions.

6. But suppose that which the objection would have; That the *Lords Supper* celebrated here in the *Church Militant* represents the *Supper of the Lambe* in the *Church Triumphant*. *Rev.* 19. 9. and that we are therein to act the persons of Coheirs; yet it followes

not

not from thence that we ſhould ſit thereat, as companions and Familiars of *Chriſt*; ſeeing the triumphant *Saints* themſelves, who are admitted into that Fellowſhip, and are *Chriſts* Gueſts at that *Supper*, are repreſented to us by S. *John* in a quite contrary poſture. And therefore if we will do the will of *God* on *Earth*, as it is done by theſe *Saints* in *Heaven*, we muſt imitate them in this alſo, by uſing the like *Geſture*. For Saint *John* tels us, that *the* 24. *Elders* (who repreſent the chief Heads or Paſtours of the Church) *fall down before him that ſate on the Throne, and worſhip him that liveth for ever and ever, and caſt their Crowns before the Throne*. *Revel.* 4. 10. nor only ſo, but before the *Lamb* alſo, who appeared before the Throne, as he had been ſlaine; as he is alſo repreſented, when we worſhip him in the *Euchariſt*, *Revel.* 5. 6, 8, 14. The *People* joyne with their *Paſtours* in the ſame humble *Geſture*, and have the *Angels* for their fellow-worſhippers. *cap.* 7. 9, 11. who are ſaid to be fed by the *Lamb*, and to be led unto living fountaines of water, having lately come out of great Tribulation, and waſhed their Robes white in the

the blood of the *Lambe*, *v.* 14. Now, in the *Sacrament*, we are not only fed by this *Lambe*, but feed upon him; we have our ſpirituall thirſt allayed by this fountaine of life, being thereby made to drink into one *Spirit*. 1 *Cor.* 12. 13. Therein alſo we are cleanſed by the *Blood* of *Chriſt*, the *Bloud of the new Teſtament, which is ſhed for many, for the remiſſion of Sins*, *Mat.* 26. 27, 28. The ſame *Geſture* is aſcribed unto the 24. *Elders* and to the 4. *Beaſts*, when *God* had judged the great *Whore* and avenged the Blood of his *Saints*. *Revel.* 19. 4, 7, 9. Is not the practiſe of theſe *heavenly Inhabitants* a good warrant and Patterne to the *Saints on Earth*, to uſe the like proſtration in the worſhip of *God*? eſpecially, at the *Euchariſt*, wherein we offer up the ſame ſacrifice of Praiſe, for the favours beſtowed on us through the merits of the *Lambe* ſlaine, and the judging of our Spirituall Enemies, who were conquered and condemned, when he ſuffered on the Croſſe? But if any ſhall reply that S. *John*, in theſe viſions, deſcribeth the *Church Militant* under the name of the *Church Triumphant*; I anſwer that though ſeverall Circumſtances of the Text ſeem

to demonſtrate the contrary, yet the Argument will not looſe its force upon this ſuppoſall, but rather get ſtrength thereby. For from hence it will neceſſarily follow, that Proſtration, or bodily Adoration at the *Supper* of the *Lamb*, viz. at the *Sacrament of the Lords Supper*, was the Geſture uſed by the *Chriſtian Church* in S. *Johns* times; otherwiſe theſe viſions of his had preſented us with an improper and untrue Repreſentation thereof, which we cannot reaſonably imagine. So then the uſe of an Adorative Geſture at the *Sacrament*, ſo ancient as the *Apoſtles* Dayes, will ſerve to juſtify our kneeling, if we had no other Argument.

Ob. 7. *Kneeling* at the *Lords Table* is contrary to the law of nature and decency, and to a *Table* of Repaſt. It is a *private* worſhip, during the *publick*. Beſides, the *Elements* which *Chriſt* conſecrated, and made choiſe of for the outward ſignes in the *Lords Supper*, are meane and ordinary, and therefore he cannot in any reaſon be thought to have intended any ſuch Adoration, or Reverence to be uſed at the partaking of them. Laſtly, the *Euchariſt* is a Feaſt of *Joy* and *Thanks*.

Thanksgiving, and therefore a Gesture of *Humiliation*, such as *kneeling* is, is improper.

Ans. This is a complication of petty cavils, which scarce deserve an answer, but that I am unwilling to passe by any Objection which I have met with, least it should prove a scandall to some weaker *Christian*, in case it lie unremoved. I answer then,

1. It hath been, I hope, sufficiently proved, that kneeling is most sutable to the Duty performed at the *Lords Table*, and therefore agreeable to the Law of *God*, who enjoynes that Duty. They are but ill judges of Decency, who so far forget Themselves and their Duty, as to approach unto *Gods Table* (where he is so eminently present, and proffers such high, undeserved Favours to his unworthy Servants) with the same Boldnesse, as to their own, or that of their Equals. The *Church* of *Christ*, in all Ages, hath thought it undecent to receive the *Sacrament* with any other Gesture than that which they used at their publick Prayers, at which sitting was never used. Now *Christian* modesty and humility should prevaile with us so far, as not to censure and condemne so

ſo generall a Practiſe, but ſubmit our judgement to that of the *Church*. But the great Stumbling-block of the *Non-conformiſts*, in this Particular, is this, that they look upon the *Euchariſt*, as a common Feaſt amongſt *Equals*, not as a Dole to poore *Beggars*: upon *Chriſt*, as their *Brother*, not as their *Lord*: upon themſelves, as *Gueſts*, not as *Suppliants*; and forget the *Altar* of Worſhip, whilſt they are too intent upon the *Table* of Repaſt.

2. Why may not a *private* worſhip, be uſed during the *Publick*? ſome *kneeling*, whilſt others *ſtand*, or *ſit*? If the contrary hold good, no man may kneel when he firſt comes into the Church, whilſt others perhaps are ſitting at the Hearing of the Leſſons. No Preacher may kneel, when he enters the Pulpit, whilſt the People in the meane time are buſied in ſinging of the Pſalme. Yea *Hannah* ſhall be condemned for praying at the *Tabernacle*, the Place of publick worſhip, when ſhe privately importuned *God* to look on her Affliction, and give her a Son. It appeares by King *Solomons* Prayer at the *Dedication* of the *Temple*, that the

the *Israelites* put up their private occasionall petitions in the house of Prayer. 1 *King.* 8. 38, 39. 41, 43. S. *Pauls* practise shews the same. *Act.* 22.17. When the *Priest* offered up the Sacrifices (which were of severall sorts) the severall Parties which brought them, offered up withall their particular Devotions, whether Confession, Prayer, or Praise, according to the nature of the Sacrifice, and the condition of the Supplicant. When *Zacharias* offered Incense in the *Temple*, the *People* were praying without; and, for ought the Text tels us, every one singly by himself, during the time of the publick Service, which was performed in the name and behalfe of the whole. This also condemnes the practise of all those who stand at the receiving of the Communion (as many of the *Nonconformists* did, and many whole Churches now do, whom they will be loth to condemne) whilst the maine of the Congregation, who yet keep their Seats, or are newly returned to them, are imployed in meditation, reading or singing of Psalmes. The like is done in greater Congregations, where they sit one Company after another.

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So that what ever Gesture is used, there must be place left for private Devotions.

3. As for the meaness of the *Elements*, which is pretended in prejudice of kneeling at the Receipt of them, it is an Argument which savours of too much folly and prophaneness. For if we consider the *Elements* in themselves; they are the Best, the most necessary, and the most excellent of Foods; *Bread*, the staffe of life, and strengthner of mans Heart; *Wine* the chief Refresher and Reviver of the Spirits. But if we look on them in their use and Designation, (as they are to be looked on in the *Sacrament*) they, are called by our *Saviour* himselfe (who best knew what they were) his own *Body* and *Blood*, that is, sacred and efficacious Instruments of conveying his *Body* and *Blood* unto us with all the vertues & merits of his *Death* & *Passion*. And, whoever call, or esteem such as these, mean and vile, are most unworthy *Blasphemers*, who as little deserve to receive benefit from *Christ*, as they regard his Ordinances.

4. *Joy* & *Thanksgiving* very well sute with *Humility*, and a lowly Gesture. What prudent or sober Person can judge it unfit to abase

abaſe himſelfe, when he receives an high favour from a perſon of honour? or to bend his knees, when he is dignifyed by his *Prince?* If we conſider as we ought, either *Gods Majeſty*, or our own meanneſs, the more we are honoured by him, the more we ſhall humble our ſelves; confeſſing with *Jacob*, that *we are leſſe than the leaſt of Gods Mercies*; with *Abraham*, that we are *Duſt and Aſhes*; and with the *Centurion* in the *Goſpell*, that we *are not worthy to receive Chriſt under our Roof.* No ſooner had the *Pſalmiſt* told us that *God* had ſet his Sonne *Chriſt* upon his holy Hill of *Sion*, but he preſently admoniſheth all of their Duty, viz. *To ſerve the Lord with Feare, and rejoyce with Trembling. Pſalm.* 2. 11. And leaſt any ſhould preſume to plead a Priviledge of Exemption, he calls upon the Greateſt to performe this Service, *Be wiſe now therefore, O ye Kings; be inſtructed ye Judges of the Earth. v.* 10. If thoſe of the higheſt Rank muſt allay their Joy with feare and Trembling, methinks none of us ſhould think our ſelves ſo over-wiſe, great, or holy, as to neglect this inſtruction of the *royall Pſalmiſt*, but to expreſſe our Humility

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at so solemne a Service as that of the *Eucharist*; and abate somewhat of the swelling conceit of Coheirs, by remembring that we are *Children* of this everlasting *Father*, as the Prophet *Esay* stiles our *Saviour*, *Isa.* 9.6. and 8.18. with *Heb.* 2.13. and *Subjects* of this universall *Monarch*, whom God hath enthroned upon his holy Hill, and put all Creatures under his Foot, that so they might honour, and obey him, and be absolutely subject to his Disposall.

FINIS.

ASHWELL'S { *PRIMITIVE GESTURE*
At The COMMUNION.